

RELIGIOUS EDUCATION

*Journal of the
Religious Education Association*

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Theodore G. Soares

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J. M. Artman and J. A. Jacobs

Developing Adult Emotions
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Religious Education

for

OCTOBER, 1929

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RELIGIOUS EDUCATION

Journal of The Religious Education Association

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The articles on the Y. W. C. A. and the Y. M. C. A., originally announced for this issue, will be published at a later date.

CHARACTER DEVELOPMENT

The Journal for November will contain a group of articles on different phases of character development. Ellsworth Faris, Professor of Sociology at the University of Chicago, is preparing an article concerning some of the fundamental assumptions which lie back of character education, entitled "Are There 'Fundamental' Tendencies in Children?" Hugh Hartshorne of Yale University, recently with the Character Education Inquiry at Columbia University, has written on "A Few Principles of Character Education." Special phases of character development will be treated by A. A. Capone of Northeastern University, who sees character traits as they are revealed by young men seeking vocational guidance; by Samuel Wolk, rabbi of Temple Israel, Boston, who writes of character education in the synagogue; by H. M. Tiebout, who, out of his work as a member of the staff of the Institute for Child Guidance, New York City, has made a study of "Character and Its Relation to Stealing"; by M. G. Clark, Superintendent of Schools in Sioux City, who outlines a plan for character education in the public schools. Edwin D. Starbuck, Director of the Institute of Character Research, the University of Iowa, and his associates are reviewing recent studies in character training.

In addition to this generous group of articles on character development, the November issue will contain a description and analysis of the worship program used at Stephens College, written by Kenneth I. Brown, Professor of Biblical Literature in that institution, and a report of a study of worship by Goodwin B. Watson, Assistant Professor of Education at Teachers College, Columbia University. Other articles which will be used in November or other early issues are "Basic Factors in Program Making," by J. M. Artman and J. A. Jacobs, of the R. E. A. staff, a sequel to their article in this issue; "The Church and the Family," by Belle D. Boyson of the Department of Sociology, the University of Cincinnati; "The Bearing of Religion upon Success in Employment," by John M. Brewer of Harvard University; "Testing a Congregation," by Evelyn O. Young of Brooklyn.

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THE RELIGIOUS EDUCATION ASSOCIATION

308 N. Michigan Avenue

Chicago

NEWS NOTES AND EDITORIAL COMMENTS

The Church's Part in Adult Education

THE Editorial Staff of RELIGIOUS EDUCATION has repeatedly called attention to the current resurgence of emphasis upon adult education and has tried to emphasize the fact that conditions demand that the church major on adult education even more than on child education. In the November, 1927, Journal, the article entitled "A Survey of Recent Tendencies in Adult Education in the United States and Their Significance for Religious Education" called attention to the fact that the movement is not new. On the contrary, every civilization throughout history, at critical periods, has developed movements in adult education. The current widespread interest in the movement in the United States is a part of our efforts in facing certain baffling conditions. The most outstanding of these is probably found in the fact that our scientific, machine-power, industrialized age cannot use the standards and norms of the pre-scientific, agricultural age in which most of our adults were trained. Hence, thinking of education as the total effort on the part of society to cause its members to develop capacities for adequate adjustment to life's conditions, we find our society largely trained in ways that unfit, rather than fit, people for facing life as it is. Therefore, as the above mentioned article pointed out, adults have become the dangerous portion of society. Youth is more experimental and ready to meet

our rapidly changing conditions. Adults in their fixed customs and norms are really in danger of swamping our social boat and will certainly rock it unduly unless they are re-educated. Their inability to analyze and reorganize adequately for the new conditions must become the central problem of our major educational institutions; otherwise, society itself is endangered.

The church by necessity will have to accept larger, perhaps even primary, responsibility for re-educating adults. At present, the church carries on two types of work with adults. On the one hand, there is the old-fashioned adult Bible class which fails to connect the material studied with actual life problems. On the other hand, there is a very significant work in clubs, young peoples' civic organizations, self-surveys of churches, and so forth, all bearing directly on the development of character, but rarely called adult religious education. Too often, both types of work are carried out in haphazard fashion and without reference to the most acute needs of adults or to modern educational methods. This blindness of the church to its own work and its opportunity is widespread. It is also significant that the adult education movement does not regard the present work of the church as adult education. A recent survey of agencies carrying on adult education listed schools, clubs, forums, libraries, extension departments, chautauquas, the Y.M.C.A., Y.W.C.A., and similar organizations—but not the

church. There is, nevertheless, a distinctive type of adult education greatly needed and not supplied by agencies now in the movement.

The ethical or, better, religious quality of action is of more importance than is its scientific adequacy. To date we have advanced far, and continue to advance at a very rapid rate, in scientific acumen, especially in the natural sciences; but we have not kept pace at all in developing equally adequate insight and practice in ethical motivation. (See George A. Coe, *Motives of Men*.) Society is in the position of the younger son—satiated with things and activities in which things are used but lacking in values requisite to make life meaningful. It needs must come to itself. The regeneration of the adult social order is the major task of this generation. This regeneration will come by means of education—and in no other way.

We have been ushered into a period when customs and habits alone are not sufficient for the control of conduct. Thinking, analysis, and fact-using to discover more adequate ways are now essential in each individual if he is to live wholesomely and contribute to society. Knowledge as formerly understood in education—knowledge for its own sake—will not suffice. Knowledge must be dynamic and must be applied to developing more wholesome values in adjustment.

It is our feeling that the church can and should be the one agency rallying all other educational forces to the task not only of a dynamic education but of education that puts the development of spiritual motivation in its proper place—the capsheaf of all activity. To do this perhaps the church will need to regenerate itself. How, for example, can the church talk about carrying on a program of evangelism and a program of education, when the times absolutely demand

educational evangelism carried on through objective and certain methods rather than by a magical appeal to emotionalism?

Some of our researchers can do us a great service by studying the activities of the average adult Bible class. A wide contact with these classes leads us to feel that they serve today largely in fixing preformed prejudices and making our adults even more difficult to live with—and this at a crucial time when change is the central fact in life. We feel therefore that adult religious educational procedure in the church needs to be studied, analyzed, and turned to more wholesome uses. Adult religious classes might be the salt of the earth; instead they have lost most of their savor, and often serve as a serious obstacle to needed social regeneration.

Can we get the church to realize that its adult education must be reborn; that indoctrination in education, especially for adults, is dangerous; that adults can and must learn if society is to be wholesome; that new values in thinking and fact-using are more needed than abstract knowledge; that evangelism must become educational in procedure?

Second Annual Research Conference

THE second annual research conference sponsored by the Religious Education Association met September 27-29. Thirty-five specially invited men and women representing church activities, sociology, psychiatry, education, psychology and law met in Chicago for study and discussion of research activities in their relation to character development. Round table discussions were carried out on such subjects as instruments of research, life history methods, controlled experiments, methods in community study and curriculum research.

These conferences are the result of a growing interest in research in religious and character education, on the part of the members of the Religious Education Association. As one evidence of this interest, a Research Committee was appointed in 1926. For several years, a special day of the Annual Convention was given to reports of research projects. In order to secure a more vigorous attack on methods, the Research Committee organized the present annual research conferences. Leaders in various fields of research are invited to attend, the group being carefully limited in size in order to make discussion possible. Through those attending and through publication of material, the results of the conference are carried to a larger group.

The Wieboldt Foundation co-operates through providing financial support, and this year the Chicago Theological Seminary provided rooms, meals, and, as was true last year, a meeting place.

Religion and Character

"THE place of religion in shaping conduct and character" is the subject of a conference to be held at Northwestern University, November 15-16. Professor George H. Betts is chairman of the Program Committee.

The purpose of the conference, according to the committee, is to attack frankly and thoroughly the question of religion as a factor in character building. Some of the questions for which answers are sought are these: Is our present unsatisfactory moral condition caused by lack of religion? Is the public school program of character education without religion sufficient? Can the church guarantee character development? In short, what is to be the place of religion in future programs for character training?

International Council Convention

THE Quadrennial Convention of the International Council of Religious Education will be held in Toronto, Canada, June 23-29, 1930. The convention will attempt to answer the following questions: What are the objectives of religious education? What is the program of religious education? What are the needs which are not being met by the present program?

Sociology of Religion

ANNOUNCEMENT has been made by William F. Ogburn, President of the American Sociological Society, that Arthur L. Swift, Jr., of Union Theological Seminary, is chairman of the Section on Sociology of Religion. At the annual meeting of the Society, which will be held in Washington, D. C., December 27-30, the Section on Sociology of Religion will hold a series of meetings with reports of research projects.

Motion Pictures and Character

THE ACTIVITIES of three organizations indicate renewed interest in the effect that motion pictures have or may have on character development.

The Payne Foundation, organized in 1927 to carry on work begun by the National Committee for the Study of Juvenile Reading, is carrying on a study of motion pictures. Under the chairmanship of Dr. W. W. Charters, head of the Bureau of Educational Research, Ohio State University, a committee of nine has outlined twenty-one studies. The following studies were undertaken as a beginning: educational values in motion pictures, influence of motion pictures on conduct (two studies), measurement of attitudes by scales and by tests, analysis by classification and measurement of content, study of attendance, influence on health, and influence on information.

The Federal Council of Churches has appointed a Commission on Motion Pictures, with William C. Redfield, former Secretary of Commerce of the United States, as chairman. The purpose of the Commission is to further a survey of the relations of motion pictures to the public welfare; to assist churches to secure suitable motion pictures for their programs; and to eliminate such misrepresentations of other peoples in pictures as would lead to misunderstanding and lack of goodwill between peoples.

The International Educational Cinematographic Institute, organ of the League of Nations, in July, 1929, published the first issue of the *International Review of Educational Cinematograph*. The work of the Institute is stated as follows:

To promote the production, circulation and exchange between various countries, of educational films dealing with education, art, professional and agricultural orientation and teaching, hygienic and social propaganda and with all the other numberless and varied fields of activity and study that are based on, and connected with, every cultural expression as applied to the screen. Or that derive their origin from the moral and social influence which cinema may exercise, and actually exercises on the masses and more especially on children.

The Religious Development of Chicago

"FIVE theological seminaries in the city of Chicago have decided to join with the denominational City Missionary and Extension Societies through the Chicago Church Federation in a co-operative study of the religious needs of the city," writes Arthur E. Holt in the Chicago Church Federation Bulletin.

The projects which are immediately of interest are the suburbs, which are growing very rapidly and will present a need for adequate and well planned religious development. In-

side the city, a study will be made of the newcomers, such as the Mexicans and Negroes, and of the homeless man area, which will include the rescue missions.

The value of such studies to the Church Federation lies first of all in the fact that it represents a distinct abandonment of the *laissez-faire* method in the matter of religious development of a city. From the standpoint of method, it has also a second value in that the study of the city by these institutions is continuous and not sporadic. It is not something which will be completed and then laid on the shelf, but will be continuously available, furnishing a basis for action through a long period of years. The projects chosen are those about which religious organizations can take some practical action.

Methods of Interviewing

INTEREST in psychology and the approach to human problems through the understanding of the development of personality have created a keen interest in interviewing methods. Clinicians have developed certain standards for their interviewing of problem children. During the past few years groups of social workers in Chicago and Minneapolis have made intensive studies of their own methods of interviewing. Now a study of methods used by ministers is being made under the direction of Professor Norman E. Richardson.

"The Personal Interview as Used by University Pastors and Teachers of Religion" is the title of Professor Richardson's check list and questionnaire published by the Presbyterian Graduate School, Chicago, in an effort to discover what methods ministers and teachers have found most effective in interviewing. The pamphlet is issued as part of a co-operative study with the Conference of Church Workers in Universities and Colleges of the United States and the Conference of Schools of Religion.

What Should Adults Study?

THEODORE GERALD SOARES

THE ENDEAVOR in modern education is to make the school as much like the experience of the most significant practical life as possible. Learning is recognized to be the reconstruction of experience; and this is true both inside and outside of school. If education is becoming more experiential, experience ought equally to be more educational. The adult has left school, that is, he is no longer able to devote his major energies to the understanding of life because he must earn a living, but, as far as possible, he should carry on the process of finding the richest meaning in the experiences of life. To this end he must study.

In popular educational discussion today the terms knowledge and experience are sometimes contrasted. Of course knowledge is experience. I have just finished reading Eddington's *Nature of the Physical World*. To the extent to which I understand that remarkable book, that is, share with the author his meaning, my own experience of the universe is modified, enriched, reconstructed. This knowledge has not contributed to my experience; the knowledge is itself the experience. Experience is our awareness of what is happening. Our connected ideas about this happening, whether gained from personal observation, from information given to us by others, or from recorded information, constitute knowledge.

As I write these lines we are approaching Labor Day. There will be much discussion of social problems upon that day. In men's and women's clubs, in adult classes, in social study groups people will talk upon labor. Most of them will give

what they call their experience. If this were carefully analyzed it would be found to consist of (1) some first hand contacts as employer or laborer or observer, (2) some hearsay reports of labor situations, (3) some information scientifically gathered, (4) certain prejudices more or less affecting the meaning given to each of these bodies of data, (5) some conclusions, more or less definite, regarding certain phases of the problem. One is quite correct in calling this type of thing his experience; but it is to be noted that the first three elements of this experience are knowledge and the fourth goes back to some kind of knowledge in the past. The fifth element, which is not knowledge but evaluation, rests on the knowledge elements. When we analyze this knowledge we realize that the first may be very meagre and particular, the second ought to be brought under the same process of scrutiny as the third, so that only the third is really sound and reliable experience.

It may therefore be that this discussion on Labor Day which seems to carry out the technique of the "experience centered curriculum" does nothing of the sort. It may in reality be "content-centered," for the contribution which each member makes may be the content of inflexible judgments or of certain so-called bodies of fact whose full meanings are not accessible. The group may lack adequate knowledge for an experiential discussion.

An interesting example of this occurred at the famous Youth Conference at Evanston, where the eager students were determined to face the problems of

modern life fearlessly, untrammelled by convention and tradition. But as the frank discussion proceeded it became more and more evident that modern life is a very complex reality, only to be understood by those who have been at great pains to discover the exact facts in the various fields of human relationship. Those young people decided to go home and study.

Factual material becomes experience when it is seen in its relationship and interpreted in its true meanings. We must study in order to get possession of the various bodies of fact which we need in the process of life and in order to see them in their meanings. Study, therefore, is a continuously important activity.

The adult always studies in practical affairs. If he has some money to invest, he endeavors to secure adequate information upon stocks, bonds, and other securities; he reaches his conclusions on the basis of such knowledge. If he considers a purchase of real estate, he will carefully study the problem, unless indeed he is induced to attend a subdivision revival meeting, where a real estate evangelist will play upon his hopes and fears until he surrenders and signs on the dotted line. (It is most interesting to note how these high pressure salesmen have adopted the revivalist technique — the tent, the songs, the emotional appeal, the testimonies of former converts, the warnings against delay, the crowd movement, the decision under social pressure.) But those who buy lots under such conditions usually wish later on that they had made a careful study of land values, movements of population, the extent of subdivisions already made, and all that ought to be known, and may be known, by an investor.

I am simply pointing out that study is not a mere school affair but is the normal method in practical life when an adult is really concerned to found his opinions and his actions upon a sound basis. To

the extent that he does this is he a wise and successful man; to the extent that he depends uncritically upon the chance knowledge that he happens to possess and upon the body of prejudice that he has inevitably acquired, he is likely to be unsuccessful.

Our views on social and religious questions do not usually have much relation to our investments and our business; therefore, the necessity of exactness of information is not so apparent. If I obstinately buy some bad stock, I suffer for it. But if with equal obstinacy I hold some bad social views, I can enjoy my obstinacy and call it conviction. I can be self-assertive and lazy and never know that I lose anything thereby. But of course I lose more than if I made a bad financial investment, for I am making a bad investment of myself.

Therefore we must all be students. Questions of the highest moment in church, in state, in education, in social organization, are to be settled by common men and women. They must study these questions, that is, learn what is to be known about them, or they cannot have sound opinions.

One of the best opportunities for adult study is the church. Men's and women's clubs and classes, Sunday evening forums, weekday groups, are today in many of our churches carrying on most significant studies, producing intelligent opinion, and preparing for healthy social action. Let us consider some typical subjects of adult study, which the conditions of modern life make peculiarly important.

1. *Knowledge of the Community.* Few of us know the life of the community in which we live; and no knowledge is more rewarding both in its satisfaction and its results. Here are a few questions:

What are the housing conditions? Are any people living in improper conditions? If so are these conditions remediable?

What are the opportunities of healthy child life? Is there any juvenile delinquency? If so what procedure is followed?

What are the recreational conditions? Can people enjoy themselves fittingly? Can young people of opposite sexes meet under suitable conditions? Is courtship of the best type possible?

Is there poverty in the community? If so what remediable measures are being taken? Are families breaking down under economic stress? If so can any help be given?

And so on, including government, health, schools, and so forth. The technical helps for such community study are available, and any intelligent body of adults could undertake such social research. They would bring together a body of fact that would be extraordinarily enlightening. There would inevitably result some marked improvements in social life.

2. *Education.* Every adult has certain theories of education, founded upon his own memories of childhood, upon a few particular examples of what seemed good or bad, and upon certain prejudices about democracy or discipline, or rewards and punishments, or the nature of a curriculum. Few adults know anything about education. The home and the church are two of the most important educational institutions but parents and church folk give scarcely any study to the matter.

The Parent-Teachers Association has made an interesting beginning in this field of adult study. Far more can be done. The results of educational experiment are accessible, giving necessary information as the basis of discussion. Simple techniques of home experiment in child training are available. Scientific literature in popular form is multiplying. A group of men and women interested in their own children could greatly help one another by an earnest study of

this vital subject. Several of the studies upon the life of the community would correlate with this, with the result that we should have better conditions for child life in all its aspects.

3. *The Church Survey.* One of the most satisfactory studies for an adult church group is the attempt to find out what the institution is, what it aims to do, and what it is actually achieving. While the more ambitious types of survey are generally undertaken, or at least directed, by experts, it is quite possible for a church to survey itself. We always start such an enterprise with the notion that we know pretty well what the findings will be, and we are always surprised at the body of facts that comes to light. Some of the most significant improvements in church activity have followed upon surveys; and this is particularly true where the members themselves have secured the information.

4. *The Larger Social Problems.* There is an inexhaustible field of study for the adult in the social life of our day. Very few men and women have much definite information upon the highly important questions, on which they are not only expected to have intelligent opinions but on which they often have to make decisions. The studies made by hundreds of groups twenty years ago of the books by Rauschenbusch and others on the social gospel have had an undoubted effect upon the conscience of the church. Since then scores of books on social problems—industrial, economic, political, international—have been studied by similar groups. In general, interest is keen, the desire for accurate information increases, significant discussion founded upon definite knowledge develops, and not seldom constructive action takes place.

It is a commonplace to state that we are in the gravest danger of being victims of propaganda. Your newspaper presents its news, its editorials, and even its cartoons with the definite color of the

views that it seeks to propagate. By the most subtle means magazine articles, lectures, and of course political addresses are steered toward the creation of a public opinion desired by some great interest. We must seek fairer sources of information. We must take time to form ourselves into study groups to find the facts.

5. *Religion* is still one of the supreme subjects of study, and one of the most fascinating. The larger place which it is receiving in current periodical literature and the numerous books by non-professional religious writers are testimony to the abiding interest in religious study. I may be pardoned for referring to an enterprise with which I have some connection that has been engaged in the direction of popular scientific religious study for forty years. The American Institute of Sacred Literature has enlisted tens of thousands of earnest students, for the most part ordinary laymen, in various types of Bible study and in many problems of religion. The studies have always called for work and thought, have required time to seek out information, but people have found the effort rewarding.

When one considers the multitude of classes that have studied Fosdick's *Meaning of Prayer* and *Manhood of the Master* and like material calling for work and thought, it is evident that the religious field offers great opportunities for adult study.

The old fashioned Bible class created a prejudice against adult religious study which it is hard to overcome. Its principal defect was that it was not study at all; it was what I described in the beginning of this article—discussion on the basis of opinions whose rational grounds were not re-examined. It was a moralizing, theologizing, more or less dogmatic expression of views, none of which ever suffered change as a result of the discussion. There are still adult classes in

which the tedious and pointless question and answer process goes on.

Religious study is utterly different. Is the subject Prayer? We do not merely state our various views; we seek to find out what great religious persons have thought about prayer; we go to the Bible for the experience there contained, to the biographies of those who had notable prayer experiences. We try to find out all that can be known. Then on the basis of knowledge we re-examine our own experience and interchange results with the others of our group. The most vital religious study is possible in this way.

6. *Worship*. Professor Coe, with his keen criticism of assumptions, raised the question some years ago, "Who is enriched by the enrichment of worship?" He came to the conclusion that the minister and the choir were engaging in some new forms of self expression. The lay folk should take this matter in hand. What does worship mean to them? Do they want an oration and a concert? Do they find any value in public prayer? What do hymns mean? What is the value of symbolism? What has been the racial experience in these matters and does that have any significance for us? Do we need to educate children in worship? Would an adult congregation that had come up through such education have different interests and attitudes from ourselves?

A thorough study of a congregation as a worshiping group would be most illuminating. Perhaps we should recover some values that we are in danger of losing. At least we should intelligently face this great social experience of worship and consider what it means for modern life.

These are a few possibilities of adult study. If we could have a curriculum of forty years of such earnest endeavor to discover the meanings of life, we could remake our Christian civilization.

Why Educate Adults?

BENJAMIN S. WINCHESTER

WHY EDUCATE adults? Why educate anybody, one may well ask. Among the reasons usually given for educating children and young people are the following: (1) to equip the child with knowledge; (2) to aid his development and foster his growth; (3) to confirm or to change attitudes, to build habits; (4) to adjust the child to his environment; (5) to cultivate ideals; (6) to organize experience; (7) to promote fellowship with God and man. These educational objectives are not mutually exclusive. They represent different, though not conflicting, points of view from which we approach the educational process. The question is, viewing education from any or all of these angles, should we educate adults as well as young people?

(1) At first blush, to seek to increase the knowledge of adults may seem to savor of presumption, not to say impertinence. Has not one who has come up through the schools all the knowledge he needs or desires? Certainly, there is an implication of finality about a college or university degree. Yet there is an element of disappointment and bafflement in the experience of graduating. The graduate has passed in succession a series of open doors, inviting to knowledge, but without any adequate opportunity of entering and feasting. He has not amassed knowledge, he has merely discovered where knowledge is to be obtained, he has located fields of knowledge. It will take a lifetime to master one small field. Meanwhile, he would like to keep in touch with the rapidly increasing knowledge in all fields, in science, literature,

history, art, music, religion, simply to keep abreast of the times. If this is true of the college graduate, what shall be said of the great multitude of persons who have never had the privilege of a college or even a high school course? With the increasing leisure made possible in this machine age, shall they not be given opportunity to acquire some of the knowledge they have missed? It has sometimes been assumed that adults will welcome only that kind of knowledge which will increase their efficiency in their vocations. The experience of some great corporations has shown, however, that adults are eager for courses in literature or history, in art or religion, which will enrich and broaden their experience.

(2) To think of education as the acquisition of knowledge is to lay stress upon content. One views objectively a body of facts, information and interpretations as something to be learned, remembered, assimilated. And there is certainly as much reason for offering the opportunity to acquire knowledge to adults as there is to children and youth—more reason, in fact, for they are in a position the better to appreciate it. But one may take a functional, as well as an extraneous, view of knowledge. What will knowledge do to a person, why should one desire it? Here we touch the question of motive. We also discover a key to the kind of courses to offer adults. One may wish knowledge to increase his efficiency, but one may also desire it to broaden his horizon, to enable him to live more abundantly, to develop latent powers, to foster growth, to give a sense of mastery. The world is full of adults who

live narrow, constricted lives, dominated by prejudices, victimized by propaganda of every sort. The opportunity for learning has been denied them, or has made no vital, functional appeal. They have suffered arrest of development; they have ceased to grow. Too long we have erroneously assumed that those who have attained their growth physically are incapable of further development intellectually and spiritually, or that their growth must be confined to the narrow limits of their vocation.

(3) Again, we have assumed that there is an age, perhaps below the sixth year, when attitudes must be formed, or another period a little later which we have called the habit-forming period. But attitudes and habits are formed continually, and re-formed. One needs but to consider the effect of the automobile upon the habits of a whole people, habits of family life, habits of saving and spending, habits of recreation and courtship, habits of doing business, habits of community co-operation, habits of law making and law enforcement. Moreover, if the education of children in the formation of attitudes and habits is to be really effective, the habits and attitudes of many adults must be changed. Teachers are striving to develop in children attitudes of good will and co-operation, habits that will be socially useful, but their efforts are being constantly neutralized by influences of the homes from which children come where they are being taught race and class prejudice, ambition for material success, self-indulgence and dishonesty, by the potent example of their parents. Church school teachers are striving to develop attitudes of reverence, habits of worship and service, in the children of parents whose lives are devoted to the deadening contacts of the business world or the fruitless search for pleasure. It is a losing game. Homes must co-operate with school and church, and for this co-operation adults must change their

attitudes and acquire new habits. The World War worked a profound change and developed a new sense of world relationship. But the Kellogg Pact, to be really effective, requires that the attitudes of men everywhere must be changed from those that are parochial, nationalistic and self-seeking to those of international appreciation, understanding, respect and co-operation. It is not enough to try to train children and youth in these attitudes, only to permit them to come up into an adult-managed world dominated by the opposite attitudes and obsessed by the war habit. Adults also must change their habits.

(4) There is an increasing tendency to regard education as a means of facilitating adjustment to environment. In a world of constant and rapid change, one is being constantly confronted by situations which impede or obstruct progress and in the face of which one must grapple with a problem. One's store of experience is inadequate and there is a demand for knowledge, that is, the experience of others, to enable him to cope with the difficulty. Thus equipped, one is able to assume an attitude toward the new situation which will enable him to go forward confidently, courageously and effectively. The instances of maladjustment are legion. Their fruits range all the way from irritation, cynicism, dogged determination, a sense of inferiority and discouragement, to despair, crime, and suicide. The outcome of maladjustment between husband and wife is divorce; between parent and child it is ill temper, sullenness, resentment and rebellion; between business men, it is deception, suspicion and fraud; between employer and employee, it manifests itself in injustice, soldiering, sabotage, class hatred and industrial warfare; between nations, it is exhibited in exploitation, recrimination and war. The questions raised in any group of parents and teachers are significant: How can I make my child obey?

How can I cure temper tantrums? How can I get my child to tell the truth? How can I induce my little boy to eat the proper food? How can I keep my boy from fighting? How can I control the friendships and the choice of companions of our young people? What shall we do with our young people, anyhow? These questions are evidence enough of maladjustment between parent and child as well as an indication of the kind of education needed and desired. The other side of the picture is seen in the behavior of the children themselves and may be gathered from their remarks upon their elders: My father never lets me go anywhere or do anything! My dad never lets me have any fun! My mother doesn't understand me!

There are working people in factories, worried over the introductions of new machinery lest they lose their jobs; there are employers who lie awake nights in anxiety because some new invention or change of fashion threatens to kill the sale of their products; there are thoughtful people disturbed about evolution and relativity, new theories of education and new methods of church organization; and there are others who are impatient with conservatism, denominationalism or mysticism. All are out of adjustment, in need of a technique for analyzing their problems and a wider knowledge and experience to enable them to live and work together in a shifting world; needing, that is, adult education.

(5) There are some who feel that the chief effect of the World War was the destruction of ideals. There is no doubt that many of the sanctions in accordance with which men shaped their conduct have, for many people, lost their validity. A period of disillusionment has followed the exaltation of wartime. Nothing seems worth while. Cynicism pervades much of our contemporary literature. But man cannot live without ideals, the pictures of a reality that is beautiful and

desirable, though as yet unattained. And if the elements out of which the older ideals were constructed are destroyed, we must simply build new ones out of the materials and experiences of today. Poets and preachers, artists and musicians must again become the teachers of adults, giving them visions of the new life in the new world that must rise upon the ruins of the past.

(6) What does it all mean, this life of ours? Who will piece together into a coherent fabric all these findings of science, all the researches of biologist, physicist, chemist, physiologist, histologist, sociologist, anthropologist, archeologist, and astronomer, and set them forth simply and plainly so that the common man may comprehend? Who will interpret to the individual his place in a world where the relations of individuals and peoples have grown inconceivably close, or in a universe stretching from the infinitesimal electron through galaxies of stars to points of light ten thousand light years away! What does it mean to be born, to struggle and suffer and die? We need teachers who are philosophers, organizers of experience and knowledge, teachers who will help adults to find meaning in life, to build a framework upon which to hang achievements and hopes.

(7) Principal Jacks has said that religious education is simply the highest education. Not that it comes last, in point of time, but that it must accompany and pervade and give completeness to all other education. Thus, a knowledge which leaves out of account a man's experience of God is incomplete; a development which ignores one's relationship to God is lop-sided; a cultivation of attitudes and habits which has no room for awe, wonder, reverence and worship toward the universe and the wisdom and energy which it constantly reveals, which seeks not to discover the purpose pervading it or to work with God and fellowman to achieve that purpose—such an

education falls far short of the highest. And how can one become adjusted to his environment and fail to consider and recognize the Supreme Fact in environment; or how can one determine relative values and formulate ideals without reference to the will of God; and, finally, how can life have meaning in a universe that is only energy and law?

"Why educate adults?" No one seriously asks this question any more, unless perchance it be religious educators. Adults are being educated by the newspapers and magazines, by professional and scientific journals, by extension lectures and forums and discussion courses, by workers' education courses and night schools, by courses sponsored by great corporations, by parent-teacher associations, women's clubs and child study associations. But in most of these religion is taboo. It is high time that churches, theological seminaries, pastors, educated laymen and women, and people of mature Christian experience generally, seek to

provide in every community opportunity for the religious education of adults, something more than sectarian or missionary propaganda, something that will challenge adults to face the complexities of our modern world and formulate their religious convictions in terms that will stand the assault of skeptic and materialist. The problems of adjustment in family, community, vocational and world relationships must be analyzed and discussed in the light of Christian faith. New ideals must be built up out of the stuff of present-day experience. Projects must be fearlessly launched for community and world betterment, on a scale big enough to command the energies of adults accustomed to great undertakings. Why educate adults? For much the same reasons that we educate anybody. Why educate adults in religion? Because the rest of our education, so abundant today, just fails of realizing its full purpose, just fails of being the highest education.

THE trouble is not with our capacity to learn, and not with time or money. It is with our adult habits. The psychology we apply so glibly to children, we neglect to apply to ourselves. We expect the teacher to dramatize the child's play habits, so that he will actually enjoy the process of acquiring new information, but as for ourselves, we make vague promises to break our old habits with an equally vague idea that when they are broken we will proceed in cold blood to make new and better ones. Of course, we do nothing of the kind. What I am suggesting is that we should gradually and agreeably transform our existing habits into something better and thereby should profit in our own lives from the application of the principles we approve for our children.

Frederick Paul Keppel, *Adult Education*, June, 1929.

The Religious Education of Adults

HERBERT W. GATES

“WHY did you get me started on Hart’s *Adult Education*? It is such a disturbing book.” This was the reaction which I received in a letter from a friend to whom I had recommended the reading of the book named. He was right. It is a book calculated to disturb many complacent assumptions regarding our educational system. As my friend possesses, or is possessed by, an honest and inquiring mind, he nevertheless went on reading the book and profiting thereby.

Professor Hart’s book has to do mainly with general education, but it has its implications and lessons for religious education as well. Indeed, the great movement for adult education, which is making such rapid progress in our country and overseas, has very much to teach those of us who are concerned with the religious education of men and women. Let us note a few of the facts which Professor Hart brings out.

The educative process is a struggle on the part of human beings to escape from the bondage of custom. Society and civilization tend to become static. Progress is made through the efforts of leaders in thought and action who have the courage and stamina to resist the pressure of custom and tradition, to make new adjustments and new discoveries, and to blaze new trails. This reminds one of James Mark Baldwin’s discussion of the law of habit and accommodation in his *Mental Development*.

So far as quality is concerned, the most effective education takes place in the simpler forms of community life where the learner shares in the common tasks and experiences, meets the problems they set, and thinks and works his way

through to conclusions. But the industrial revolution almost destroyed that type of life. It moved men out of communities into cities. It took away their crafts and gave them jobs instead. It made full self-expression and adequate satisfaction in work almost impossible. Moreover, it separated children from any contact with their fathers’ work and reduced the amount of activities through which their learning might proceed. The major emphasis shifted to mass production. On this last point Hart quotes the Hammonds as follows:

In an age of such rapid invention and development it was easy to slip into the belief that the one task of the human race was to wrest her secrets from nature, and to forget how much of the history of mankind is the history of the effort to find a tolerable basis for common life. Man has been more successful in learning to control his environment than in learning to control his social relationships: in learning to co-operate with wind and water than in learning to co-operate with his fellow-men.¹

This condition of affairs left mankind with an unsatisfied hunger and, fortunately, the appetite was not entirely quenched. Professor Hart says:

Though the democratic ideal was eclipsed early in the nineteenth century by the ideal of profits from industrial exploitation, it has not been lost or forgotten. It comes back, momentarily, to thrill us, to tantalize us or to taunt us. It cannot be forgotten. Some of us fall by the wayside and refuse to go further. Some are content with the age of profits. Some hold that man is nothing but a machine and must make the best of his fate. But no one can quite forget.

During the early part of the nineteenth century, those in control of the industrial revolution were quite frank in their opposition to educational movements that

1. Hammond, *The Skilled Laborer*, p. 331.

might tend to keep alive this hunger for the larger life "instead of making them good servants in agriculture, and other laborious employments to which their rank in society had destined them." Professor Hart thinks that this tendency has not quite disappeared. Men do not express themselves quite so crassly about it—not always—but, on the whole, the educational system, both formal and informal, seems directed toward the maintenance of the *status quo*.

Another tendency, which has helped in this benevolent disposition to avoid rocking the boat, has been that toward bookishness in teaching, the substitution of schooling for true education, emphasis upon learning and reciting and accepting formulae as evidence of education. To be sure we have "new schools" in which the effort is made to escape from the domination of the past and to develop imagination and creative effort. But these schools, important as they are, are but a small item in our educational system, although we recognize with appreciation the influence they are beginning to have upon the work of our public schools. Moreover, to quote Professor Hart's significant phrase, the children taught in these schools "have to go home nights." In altogether too many cases the liberating influence of the school is discounted by the standardizing pressure of home and society.

Space forbids much further reference to Professor Hart's argument, but one more fact must be brought into the picture. In all this struggle between those who hunger for a better future and those who worship the god of things that have been and are, the people, regarded as educational possibilities, divide up into three classes—the children, the younger adults of from eighteen to twenty-five or thirty, and those over this age. So far as any early reform of conditions is concerned, we can expect little from the children. They may rebel and do, but their rebellion is too easily repressed and

they yield too readily to conforming influences. From the older adults we can expect little more. They are, for the most part, pretty well encased in the armor of tradition and custom. The mental and spiritual effort required for them to throw off the shackles is too great. But the middle group calls for attention, sympathy and guidance. They have not lost the power to struggle. From necessity, what they have acquired in the way of mental furniture needs arrangement in the house of life into which they are moving. And they are not so easily suppressed, as any observer of modern youth knows. The great trouble is that, dissatisfied with the old ways and lacking much constructive guidance toward better ideals, much of their effort to escape is haphazard and bizarre. But with them lie the major possibilities of reform in the years just ahead.

How far is this general picture true to life in the field of religion? What about custom and tradition? Some years ago I heard Margaret Slattery, addressing a large audience of people from various churches, ask, "How many of you are Methodists? Raise your hands." Many hands went up. "How many are Presbyterians? Congregationalists?" and so on. Then she asked, "How many of you, who belong to these various denominations, do so because you have thoughtfully considered the history, teachings and work of the various denominations and made your choice upon this basis?" Need one add that very few hands appeared in answer to this question? We belong to our various churches mainly because our parents did, or our wife does, or it is conveniently located, or we like the minister or the choir.

One wonders what the result would be if a similar audience were questioned as to the real meaning of the various teachings or policies of the churches to which its members belong, and their comparative merits. When one reflects upon the usual ending to any conversation upon

such matters in the usual group of men ("Well, there isn't much difference, is there?"), one wonders how it can be possible to rend the religious forces of a nation with disputes about such matters. These disputes seem to be pretty well confined to the leaders. The average man does not care much about them. But that is not an unmixed blessing.

This general indifference to teachings which have been accepted for sundry extraneous reasons shows itself in rather general failure to apply them and their principles to the conduct of life. A very large part of the maladjustments in social and industrial life today is caused, not by crass selfishness or wilful injustice, but by the unthinking acceptance of standards and formulae which lead people to feel that things are about as they have to be, so why worry.

When we come to the content of religious teaching, the general picture holds true. For the most part, the instruction in our church schools has concerned itself with a type of Bible teaching that is concerned with religion as it was; from this background are drawn conclusions of varying truth or error regarding what it should be now. Critical study, independent thinking and creative effort have not been in the highest favor. The result has been to establish an attitude toward these religious teachings that regards them as apart from practical affairs and with comparatively little bearing upon present problems.

Quite naturally, we lose from our church schools a very large proportion of our pupils as soon as they are old enough to exercise choice in the matter of attendance, and there are many who have been disturbed by the suspicion that those who drop out number among them a considerable percentage of the more energetic and forceful personalities to whom the church might have looked for progressive leadership. The number of adult classes and members has dwindled almost to the vanishing point, and when

exceptions are discovered it is too often found that these are due more to high-pressure methods of advertising, competitive stunts, social attractions and the like, than to real interest in effective and stimulating religious education.

What is the remedy? Within the limits of this article one cannot go far into the discussion of plans and methods. The real need does not lie here at present. Our church schools have already begun to take certain leaves from the book of general adult education. We have forums and discussion groups, summer conferences and institutes, and many of them are flourishing. What seems to be needed just now is constructive thought and planning with reference to fundamental attitudes and aims and the principles which shall control the religious education of adults. For we must have it in the church as well as in society at large. If we are at all in earnest about religion we must believe that it has much to do with the development of a larger life for men and women and with the building of a better world. If we do not also believe that the church is, or may be, an important agency in this development, then we are spending a lot of time and money very foolishly.

Few of us would have the temerity to say that we are satisfied with the present achievements of the church or with the general state of religion in the world. We believe that both can be improved and, in our more serious moments at least, we want to see such improvement take place. How shall this be? The children, upon whom we are expending most of our religious educational time and money at present, can do little. They are growing up in a church and in a religion which is shaped and controlled by their elders. All the help we can expect from them will come from the few adventurous souls who survive the standardizing process, and that only when they have grown up and come into their time of influence. Our present hope lies with

those adults, of whatever age, who have not lost their desire and power to learn.

That there are such adults, the adult education movement throughout the world abundantly testifies. When men and women throng the lecture rooms and classes of institutes and forums and the summer schools and other popular institutions, it means something. When a book like Will Durant's *Story of Philosophy* can break into the class of "best sellers" at five dollars a volume it proves that there are many people who want something better than the latest story magazine. These people are after education, not because they have to have it, but because they want it. There is a very considerable number of seemingly indifferent church members who would respond to a type of religious education that was equally vital and inspiring. How shall we give it to them?

Let us turn again to some of the findings of the general adult education movement.

It was noted above that the most effective education proceeds in close contact with life in the community and in social relationships. This is precisely the field in which religious education must move if it is to have any value whatever. And the opportunities are almost limitless.

As a starting point let us take the church itself. Here it is, a great institution, human as well as divine. We are members of one branch of it. Why? What about our own church? What is it doing for the community, the nation, and the world? What are its relationships to other churches in the community? What does it really teach? What moral and religious standards does it maintain, to which any loyal member may be expected to conform? What do we know about these things? To what extent are they being successfully maintained? What evidences of growing power and serviceableness exist? What improvements might be made? What can we do about it? To what extent is our

church adequately representing the teachings and principles of Jesus Christ, whom it claims to represent?

Suppose a group of men or women or both together were to undertake such a study as this with open mind and the determination to reach practical and vital conclusions. There would be no one text. Each church would be its own text, but the members of the group would search the Bible and many other sources of information for the data required. Such study would lead the group out into church history, missions, the history of doctrine and other branches which form the background of human experience in the church.

Such a study as this would almost inevitably lead out into wider fields. Here is the community which the church is to serve. What is the church's influence upon the community life? What leadership is it creating for cleaner politics, more wholesome living conditions, better homes, more just industrial conditions? Beyond the immediate community lies the state, the nation, and the world. What is the message of religion to all of these? In what definite ways can we become the effective carriers of that message to all?

The only standardization that can be applied to this sort of religious education is that which naturally arises from common aims and principles. If it is to have that intimate relationship to life and to the facts of experience which is essential to effectiveness, each local church and each community will have its own problems to face. Each church will find similarities and relationships and suggestions in the experience of others of all times and ages, but the focal point will be its own experience.

The leadership of such study must be inspiring and never autocratic. It must challenge the imagination and the creative intelligence of the group, seeking to liberate rather than to imprison these. Above all it must point the way suggestively to definite conclusions and practical achieve-

ment. This requires some courage but the lack of it is a confession of weakness. If we believe that we are dealing with truth, cannot we trust the truth to make its own appeal? To quote Professor Hart again:

When our statesmen, our religious leaders, our economists and our educators shall have come to believe as fully in their parts of the universe as mechanical inventors believe in theirs, we shall have a chance to respond as fervently to new civic, religious, economic and educational inventiveness, and we shall find new civic, religious, social and educational characters hitherto undreamed.

Some such type of religious education for adults we must have, if religion and the church are to be saved, not as they are, for that is not salvation, but through a larger life and a more positive influence in the world. And the adult must do the work of so changing present conditions as to provide for the growing child a more promising future. Moreover, our major attention and our principal effort must be concentrated upon those adults who, by reason of their mental and spir-

itual age, rather than by the measure of years on the calendar, are still young.

One cannot close this appeal more fittingly than by adapting to its theme the closing words of Professor Hart's book. Any such proposal implies that all concerned shall do some real thinking about the realities of religion and of living. Not many really want to think much about things that lie outside their immediate personal interests. But think we must, if only to clarify our processes, establish the right to think, and make our due contribution to the solution of important problems. Thinking and true education are the hardest tasks facing the human race. They involve the task of saving civilization from its own stagnations, its own complacencies, its own decay. If we can only get our own human dogmatisms and stupidities out of the way and open up to children and adults alike the free experiences of life, we shall achieve adequate education and the realization of that longed-for intelligent religion and civilization of the future.

FINALLY, in our civic and social relations the problems have likewise changed and multiplied in such a way as to demand an amount of continuous study previously unnecessary. When government was concerned mainly with the protection of our lives and physical property, the problems remained much the same from generation to generation, and required only very limited education for their understanding. But now, education and re-education are demanded if we are to have an electorate capable of solving such present governmental problems as the control of water power, transportation, trusts, public service corporations, and labor organizations, or whether we shall remit the debts of our allies, join the League of Nations, build a big navy, or get out of Nicaragua.

A. Caswell Ellis, *Adult Education*, June, 1929.

An Experiment in Adult Religious Education

A. W. GOTTSCHALL

Editorial Note.—Mr. Gottschall, who is pastor of the First Christian Church in Baltimore, writes that for seventeen years he has tried to devise an adequate program of adult Christian education. In a well-equipped church with an educational and recreational program which appealed to children and young people, it was nevertheless difficult to interest adults to the extent which seemed desirable. Mr. Gottschall writes here frankly of plans which failed and of a plan which succeeded.

I TEACH the men's class every Sunday morning, while another Elder of the church, capable and well equipped, teaches the women's class. Yet, with all this work, we are not reaching our church and community adults. Our people do not know their Bible, they do not use it as the great source text of religion. The Bible's interpretations and implications of the religion of Jesus are not a significant factor in their lives. Measured by the high requirements of a modern educational program, we have felt keenly that our adult program, strong or weak, was not a success, because we were not reaching the people we ought to reach. So we put on our thinking caps to devise ways and means of filling this gap in an otherwise fairly well rounded program of Christian education.

We organized a Friday evening, non-denominational Community Bible Class and extended a general invitation which was followed by personal solicitation. The aim of this study was: (1) to know the Bible as a book; (2) to seek out the great religious, cultural and social values of ancient Hebrew civilization and their influence upon the character, personality and spiritual achievements of Jesus; (3) to seek present day implications of these facts, ideas, and values of life. The method of class work was assigned read-

ing, reports and discussion. The course of the class periods showed a remarkable interest on the part of those who came, intelligent discussion, and a firm grip upon ideals and values of life. But the people we needed to reach, the ones who most needed the mental and spiritual stimulus of this work, were most conspicuous by their absence. Sunday afternoon hours, and week-day hours of all times were tried. The result was always the same. The plan has always appealed to me as being ideal, but amid the hurry of twentieth century living and the weight of overwhelming problems in a busy world, adults find little time and seem to have less inclination to give the time and effort necessary for the mental discipline of group study and discussion. Is the situation hopeless, then? I would say "No," and propose for wider consideration our present approach to the problem.

There is one time and hour when we do have the majority of our adults together, each Sunday at 11 A. M., the hour of morning worship. All through the week these adults deal with problems. Problems stare them in the face at the office, in the home, the factory, the school room. Decisions must be and are made. Many of these problems deal with distinct social and religious issues. Our adults live their lives on the basis of

problems faced and decisions made. This is a part of their make-up, their daily experience.

When they come to church they enter an atmosphere and a service that is altogether different from their daily, hourly experience. Here is no problem. The music is selected for them; the singing, praying, and Bible reading are done for them. They have no personal participation in anything but the offering, and according to the average amount contributed this does not constitute a problem calling for much intellectual and spiritual exercise. Giving is a matter of habit and custom—rarely a character achieving process. Now comes the sermon. A text is announced, usually followed by a discussion, one-sided for our adults, along philosophical lines. The usual sermon is much like an essay on a given subject—sometimes good, more often poorly prepared and poorly presented. The sermon touches few problems of actual life, requires little intellectual exercise, and leaves our adults as free from a sense of social and religious responsibility as they were when they came at 11:00 A. M. Is it not true that many of our Sunday church services are more and more in the nature of religious entertainment with music and lectures than real efforts and attempts to give Christian education and training to our adult church people?

Our new approach to the problem of adult religious education is to have a problem sermon at the morning church service. We discuss the kind of problems that my people face from day to day. I asked a number of leading men and women and some young people to give me a list of problems that were real, vital, important problems to them personally or that they knew were real problems to their friends. And such a list!

One of the curious situations in the whole program was this: I have been doing a lot of pastoral visiting, perhaps a little more than the average parson. I

felt that I knew my people very intimately. But when it became necessary to make a list of problems generally common to a majority of my people, I could not make such a list. I did not know my people on the plane of their everyday experiences. When the parson comes around most folk put their best foot forward. Of course this does not apply to sickness and excuses for not coming to church. Of this every parson knows enough. But it does apply to the vexing social and religious problems that always mean so much in the process of character achievement and home building. My people know me as a parson, a friend, one to whom they could and did express themselves freely when questions of church relations and church work needed to be discussed and solved. But with problems that grew out of business, trade, school and home relations, I was on the outside. Is my experience particular or is it common to most preachers?

The problems we finally uncovered are real, too, as the following partial list shows: What is a Christian attitude toward a wilful, disobedient child? Is gambling dishonest or simply bad manners? What can a man believe today about the authority and inspiration of the Bible? What about the question of divorce or should one suffer for the sake of keeping the home intact? When a man reaches the age of fifty years, is he justified in little tricks of business dishonesty for the sake of holding his job? Why is it necessary to belong to church since many writers and preachers are saying there are many good Christians who are not members of the church?

Other questions dealt with honesty, moral standards, honor in the classroom and on the campus and many other problems of like nature. These are all vital and important social and religious issues that my people must hammer out on the anvil of experience.

The method of the sermon is simple,

yet not always easy. Instead of beginning the sermon with a text or a subject, I state the problem, analyze it, and point out both sides. We then ask the question: "Does the teaching of the Bible and particularly the religion of Jesus have any bearing on this problem?"

I then point out, as best I can, this teaching and its relation to the problem and try to arrive at a solution that must first of all satisfy my own heart. It is my duty then to present that solution in such a way as to satisfy the hearts of those who are listening to and thinking with me. The aim of the sermon is to relate life's everyday experiences to the ideals and values of the Kingdom of God conceived in terms of the religion of Jesus.

The results? First, a vitalized church service has resulted, with the people entering the whole service by personal participation in intellectual and spiritual exercise. Second, I find myself using four and five times more biblical material than with the old sermon that began with a text. Third, a responsive, growing, appreciative audience has developed, which feels a closer bond of fellowship with the parson because he is talking to them on the plane of their daily experiences and sharing those experiences with them. Fourth, I have a sense of greater personal satisfaction in my pulpit

work, because I know that I am dealing with matters of vital concern to my people. Fifth, there is evidence that my people are coming to know the Bible better as the textbook and source book of the Christian life. To these results must be added the important effects of a congregation which faces its problems with a growing understanding and intelligence, a keen spiritual discernment of the religion of Jesus, and a slow but sure development of a technique of actual Christian conduct.

But we have another problem: How can we get our people to discuss these problems in group relations? The Sunday morning discussion is necessarily one-sided. We want our people to discuss these questions among themselves and not merely think about them. We are trying to solve this phase of the question by turning our mid-week prayer meeting service into a free, frank, and critical discussion of the preceding Sunday morning's sermon. This has not solved the question of a large attendance at the prayer service, although it is better attended than it used to be, but our prayer services, as discussion hours, are anything but dull.

We would like to submit this plan for discussion. Is it or is it not a program of adult Christian education that will give lasting and worth while results?

Have Adults Lost the Power to Learn?

A Summary of the Findings in Thorndike's Study

JORDAN TRUE CAVAN

"IN GENERAL, nobody under forty-five should restrain himself from trying to learn anything because of a belief or fear that he is too old to learn it. Nor should he use that fear as an excuse for not learning anything which he ought to learn. If he fails in learning it, inability due directly to age will very rarely, if ever, be the reason."

In this way, Thorndike opens his final chapter on "Practical Applications" in his extraordinarily important volume reporting two years of research on adult learning abilities.¹

What changes occur from the age fifteen to about age forty-five in the amount and in the nature of the ability to learn? The problem has been largely ignored by the research men. Studies appear, but they are so largely based on subjects from such a highly selected group, as graduate students, or within such a narrow age-range, that the findings are dubious as a basis for the practical decisions of the educator of adults. Opinions of psychologists exist, but they conflict sharply. Teachers report their experiences, but conclusions from these are challenged on the basis that the group with which they worked was not representative.

Until recently adult education has operated, it is fair to say, on a basis of guesswork, not of science. "Hunches" and intuition have supplied the ap-

proaches, not research. Hence comes the monumental importance of Thorndike's study. The first half of the book summarizes past related studies and in popular style reports the current study, while the last portion of almost 150 pages of appendices gives the detailed statistical and technical research materials.²

MOTOR LEARNING

A few illustrations may make clear the type of experiment conducted and of conclusions reached. Forty-one adults practiced for sixteen hours learning to write with the "wrong" hand (the left hand for right handed persons). In general, they made greater improvement than do school children in the use of their right hands during two years of growth and schooling, which would include over one hundred hours of special practice in handwriting. Comparing the improvement of the learners of different ages, it was found that the groups between twenty and twenty-five years gained slightly more in speed than the group of persons who were thirty-five years or older, but the latter excelled slightly in gains in quality.

LEARNING A SYSTEMATIC LOGICAL SUBJECT

Esperanto was judged the best material with which to experiment in logical learning. Children in a good private school, who spent forty hours in study, learned only half as much as did university

1. Edward L. Thorndike, E. O. Bregman, J. W. Tilton, and Ella Woodyard, *Adult Learning*. Macmillan, 1928, 335 pages. The study was made in the Institute for Educational Research, Teachers College, Columbia University, under a grant given by the Carnegie Corporation on the recommendation of the American Association for Adult Education.

2. Many readers will be greatly interested in a study of the changes at each age in average earnings of Methodist ministers, reported as Appendix 1, pp. 195-206.

students ranging in age between twenty and fifty-seven years in one-half the time, or twenty hours of study. The younger of the children (ages nine to eleven) made still lower rates of gain, despite the fact that one of these groups was composed of children of exceptionally high intelligence.

Comparing the adults at various ages, we find ability to learn falls off twenty per cent from the age of twenty-two to the age of forty-two, or about one part in a hundred per year.

"These facts are in flat contradiction to the doctrine that childhood is the period for easiest learning to read, write, and understand the hearing of a language, and that the early teens are the period next most advantageous."

ADULT LEARNERS OF AVERAGE ABILITY

Would the same results occur with learners of average ability and of less than average ability, the reader may ask? Studies of learning in public evening high schools and in secretarial schools provide an answer. By an elaborate statistical technique each individual is represented by one score, the results of a long series of tests in evening high school are reduced to a common scale, and the results are freed from the influence of such factors as color, language difficulty, differences in school, intelligence, attendance or amount of home study. Let us compare the different age groups by giving the average proportion that the gains of each are to the gains of the most frequent group. The results show gains in the proportion of 59 for ages 14-16; 85 for ages 17-19; 100 for ages 20-24; 89 for ages 25-29; and 87 for ages 35 and over. Ages 20-24 are the favored group, while the middle teens show the least gain.

TESTIMONY UPON LEARNING EXPERIENCE AS ADULTS

Important corroboration is offered by the group of ninety-nine adults (typically

college graduates) who each answered a schedule of 163 questions.³ We may conclude from this material that adults learn much less than they might, partly because they underestimate their power of learning, partly because of unpleasant attention and comment. The facts are also in harmony with the assumption that adults learn less than they might because they do not care enough about learning.

A major difficulty is to reconcile the slightly different results when different groups or types of learning are used in the experiments. On the whole, the facts are rather consistent with the hypothesis that the old are considerably inferior to those around twenty-two in "general basic modifiability," but compensate somehow for this inferiority by a better appreciation, organization, and use of what is learned, perhaps through greater interest, when learning such practical and usable things as typewriting, shorthand, or the school subjects.

INTELLIGENCE AND GENERAL CAPACITY TO LEARN

Of course the vague averaging together of abilities we loosely speak of as intelligence rises and declines between infancy and senility, but the changes between the end of the elementary school period and the onset of old age have little to terrify the sponsor for a program of sane adult education.

We may think of a person as losing in general intelligence from twenty-two to forty-two about as much as he gains in a year from twelve to sixteen. . . . In any particular group it will be a simple matter to test each individual in respect of intelligence score. Individual differences amongst men of the same age will enormously outweigh differences between ages in adult intelligence. . . . If an adult class were to be divided into two sections, one expected to make rapid progress, and the other expected to make slow progress, age would be practically worthless as a basis of division.

3. For a vigorous defense of the validity of the questionnaire method, see Leonard V. Koss, *The Questionnaire in Education, a Critique and a Manual*, Macmillan, 1928.

THE GULF BETWEEN SCIENTIFIC RESULTS AND PRACTICE

The decline from the peak of ability to learn (located probably at some point between twenty and twenty-five years) to about forty-two is only about thirteen to fifteen per cent for a representative group of abilities, while ages twenty-five to forty-five are superior to childhood and equal or superior to adolescence in general ability to learn. The seeming strain in adult learning comes not from inability of the adult to learn, but from a "speeding up" process.

The interest in learning probably often suffers relatively in adult years because the adult tries to speed up the learning and so undergoes more and greater strains and thwartings than does the more leisurely learning of childhood and youth. A child, for example, spends perhaps five thousand hours in learning to understand and use oral English. If as an adult he tries to learn to understand and speak German or Russian, he probably tries to proceed at five times as fast a rate. A college student, highly selected for intelligence, spends perhaps three hundred hours in acquiring a few very simple concepts and principles about the production, distribution, and consumption of wealth. If he takes up economics as an adult, he allows less than half as much time for similar achievement. Common practice is perversely inconsistent in this matter. It assumes that the ability to learn declines in adult years, but assigns longer and harder tasks per unit of time available for learning.

SOME PRACTICAL APPLICATIONS

What practical applications can the reader draw from the scientific basis of such research? Of course, both innumerable challenges to present practices and validations for them can be derived. Only two lines of consideration may find space here.

Our present culture in America is very largely based on a scheme of mechanized, large-scale production constantly undergoing tremendous changes from the emergence of new machines, techniques and industries. Each change displaces men whose skills are made useless and whose jobs and livings are for the moment largely wiped out along with the

traditional processes in which they were occupied. The plight of the hand weaver is in our histories. That of the horse-shoer and cab driver, the hand type-setter and bookkeeper may serve as illustrations of present changes. Much of the present stress upon the miner, the farmer and the smaller "old-fashioned" store-keeper seems to spring from this process of continual displacement of workers. Yet the process of change and replacement is the base of our economic system. How can this change, so terrible to the individual uprooted by it, be reconciled with the humanitarian and Christian ethics of our century? The annual Labor Day speeches of the elected leaders of labor illustrate their fears and misgivings. Especially are they concerned as to the effect upon the older workers. A solution of the difficulty turns on one possibility—the capacity of the worker displaced from the waning process to find training and to benefit by it so that he will be employable in the rising process.

Another problem involved in the economic system is the increasing period of leisure. There is much evidence that at present this is not an unmixed blessing. Here the problem turns on the possibility of providing enough cultural education for living rather than for producing to make the change wholly beneficial. The education provided a generation ago for our present adult industrial workers was not sufficient for the development of cultural interests. In typical American communities and in the European villages from which much of our industrial population comes, there was an extremely small amount of secondary education before 1900; hence the education of present day adults is of questionable adequacy.

The other major social issue is the challenge to our whole scheme of compulsory full-time education for older children and our distribution of school time. A decade or two ago children were compelled to attend school until they were twelve or fourteen years old. Stead-

ily, state by state, the requirement has been pushed up without much consideration of fundamentals. Many powerful voices are calling for this age to be further raised to seventeen or eighteen. Meantime, the school year has been greatly lengthened, and the later years are increasingly given to secondary education, all too often in subjects quite aside from the interests and beyond the abilities of perhaps half the prospective students. Even in the transitional grades we seem to base our practice on the "cold storage system," in spite of Dewey's doctrine, "First the need, then the knowledge or technique to satisfy the need".⁴

Typically, in the seventh or eighth grade, we teach civics, home economics, and how to draw a note, doing it some eight years before the learner may begin to vote, and ten or twenty years before the adult is likely, in the serious business of real living, to use the technique of feeding a family, or managing a household, or borrowing from a bank; nor are we surprised to find that almost all of what was learned so long before has been forgotten when the actual practice begins.

Is it necessarily best, when the break comes in middle adolescence, to pass from years spent only in schooling to a long life-time of working only? Or is it better to blend the two? Cannot the gap of five, ten or twenty years in so many fields between the learning of a thing

and its full use be shortened to advantage? As our stronger communities find it socially and economically possible to raise the period allotted to schooling from the present ten thousand hours to eleven or twelve or even thirteen thousand hours, these newer findings make vivid the possibility that the most efficient way will be not merely extending full time compulsory education another year or two, but rather spreading such added training throughout the five, ten or twenty years following the present school age. Note our slow progress and our doubtful success in the tentative efforts to offer vocational education at public expense to the great mass of the population.⁵ Note our failure to distribute later secondary education equally among all the social and economic groups in the population.⁶ Perhaps the root of our difficulties is the notion that we must keep public education and working-and-living in the real world in wholly separate and successive compartments, that it is impossible to merge them and carry them on simultaneously. Since the leadership within the churches is so large a part of our leadership for community and educational advances, the challenge to social statesmanship of the church groups is great.

5. See C. A. Prosser and C. R. Allen, *Have We Kept the Faith? America at the Crossroads in Education*. Century, 1929.

6. See George S. Counts, *The Selective Character of American Secondary Education*. Supplementary Educational Monographs, No. 19, 1922.

4. Quoted in Thorndike, et al, *Adult Learning*, p. 190.

Reading and Religious Education for Adults

M. S. DUDGEON

METHODS of religious education have in the past paralleled for the most part methods employed in secular education. Sunday schools have resembled in general type secular schools. The instrumentalities and methods employed in religious education have been similar to the instrumentalities and methods used in general education since leaders in the religious field naturally adopted the pedagogical concepts and theories of secular educators.

CHANGING CONCEPTIONS OF EDUCATION

During the last ten or fifteen years, however, educators in the general field have changed their theories and conceptions and are to a considerable extent changing their methods and the instrumentalities employed in the educational process.

In the older view, possibly the first fundamental principle was that the individual must be educated in youth when the mind, as they said, was "impressionable" and plastic. The emphasis was chiefly upon the education of the young. Then, in the second place, the word "education" connoted not only a school but also a process of formal instruction in which the pupil was not so much expected to discover for himself the facts and principles involved but was dogmatically told what these facts and principles were.

Leaders of religious education have naturally adopted and acted upon the older views of these leaders. They seem to have agreed that in religious education as in secular education it was essential that the educational process should be carried on chiefly with the young; they

regarded the Sunday school as primarily for children and they largely ignored the adult in their educational plans. They depended upon formal and dogmatic instruction much as did those conducting the secular educational institutions.

In both secular and religious schools the procedure might have been called a K. K. K. process—Katch the child while he is young, Konfine the child in a class room, and Kram the child with information and theory. These older educators appeared to think of education chiefly as a bundle of information which should be bestowed early and kept intact and without addition throughout life. The older theory was called the "camel theory." It seems to have been the idea that so far as education is concerned we are all human camels; that the only thing to be done for the individual was to crowd into his mind before he reached maturity all the instruction and information he could ever need, as a camel is stuffed with food and drink as it starts on a trip across the desert, in the blind trust that the individual might somehow stagger on through the journey of life with little or no fresh intellectual sustenance or stimulation.

In secular education, the camel theory has recently been abandoned in toto. The newer view concedes that education is a life-long growth and development rather than something acquired in youthful years. The newer view concedes—and those interested in religious education must likewise concede—that maturity has its educational aptitudes and its educational aspirations.

It was not so many years ago that the eminent William James said:

Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone.

ADULTS HAVE APTITUDES FOR EDUCATION

Such eminent educational authorities as Edward L. Thorndike are now taking a position antagonistic to this older conception. They have found that in the acquisition of an education adults are as apt as are adolescent individuals. Professor Thorndike quite recently conducted some carefully controlled experiments with different groups, one averaging forty-two years of age and one averaging twenty-two years of age, and then compared the results of the experimental work with these adults with results obtained with adolescent students of from twelve to fifteen years. In his report he says:

Both groups learn more rapidly than children. Extensive experiments with adults support the general conclusion that the ability to learn rises until about twenty and then, perhaps after a stationary period of some years, declines . . . Persons under fifty should seldom be deterred from trying to learn anything which they really need to learn by the fear that they are too old. And to a lesser degree this is true after fifty also.

Dean Robinson of the College of the City of New York, after long observation and experience with the education of adults in evening schools and extension instruction, has used these words: "The individual between forty and sixty is normally at the height of intelligence and judgment. If health and optimism and determination remain he has a marked strategic advantage over the immature youth."

The testimony of these two eminent witnesses and that of a multitude of others seems to lead to the conclusion that a carefully planned program for placing attractive and challenging educational op-

portunities before adults is a most essential and possibly a too long neglected aspect of religious education.

EDUCATION WITHOUT FORMAL INSTRUCTION IS POSSIBLE

The newer view of educators in secular fields concedes, also, that education is not necessarily obtained in schools or through formal instruction. It concedes that in education instruction is possibly less important than study, that it is as important that a learner be well read and habituated to reading as it is that he be well taught. Dr. Glenn Frank, president of the University of Wisconsin, recently said:

Even though a man have as many degrees as a thermometer, even though he be graduated with the highest of honors, he is grossly uneducated if he halts his reading and learning with his graduation. . . . Authentic education matriculates us at the cradle and graduates us at the grave. . . . The best thing the university can do for the rah-rah college man is awaken in him a zest for thinking and the habit of reading.

Professor Alexander Meiklejohn, former president of Amherst College, makes this concise statement: "We have got to stop the lecture procedure and begin our instruction by reading. In my opinion that is the only fundamental method of instruction." The same scholar gives this interesting definition of a liberally educated individual as "he who reads a great deal from good literature of his own choice."

The theory that in education much depends upon reading is everywhere being put into actual practice. Everywhere in grade school education a collection of books is considered a necessary accessory. In order to be accredited, high schools are finding it necessary to install adequate library facilities. The same principle obtains among the colleges. C. H. Brown, Librarian of the Iowa State College library, speaking of conditions in his own college, says:

It is hard work for anyone not a librarian in a university to realize the great change that

has come over university and college libraries. The methods of instruction are tending more and more to train students to continue their education after they leave college. Formerly the instructors used textbooks; now they are sending their students to the library to look up material.

The number of books used here has increased four times in the last five years, with practically no increase in the number of students.

Taking into account these views of secular educators, it seems safe to conclude that in religious education considerable emphasis may well be placed upon systematic reading of carefully selected books on religious subjects.

MAGNITUDE OF ADULT EDUCATION MOVEMENT

The soundness of the newer view that education can be attained by the mature as readily as by the immature is further evidenced by the success and world-wide magnitude of the part-time adult educational movement. We need only mention the splendid folk schools in Denmark, the successful tutorial classes in England, the adult educational opportunities offered in Germany and Czecho-Slovakia, the activities of the World Association for Adult Education, the more recent organization and work of the American Association for Adult Education, and the facts disclosed by a recent survey.

Some time since, the Carnegie Corporation invested a considerable sum of money in a survey of adult educational activities throughout this country. The information which was assembled revealed that over one million adults were enrolled every year in commercial correspondence schools alone; that the students in these correspondence courses were paying in fees to these commercial correspondence schools over \$70,000,000 every year—a sum larger than the total sum of all tuition fees paid to all the colleges and universities in the country; that over three million adult American workers were taking some form of part-time instruction. This number included

those registered at vocational schools, evening schools, so-called labor colleges, extension departments of various institutions, and many other educational agencies.

Surveys made in local cities have revealed similar interesting facts: In one city it was disclosed that the number of adults registered with various agencies for part-time school work equalled over ten per cent of the total population of the municipality, and a similar situation has been revealed in several other cities.

LIBRARIES ARE EDUCATING ADULTS

Many public libraries have established adult educational departments and are receiving hundreds of applications from serious-minded adults who wish to supplement their incomplete education by reading systematically along vocational or cultural lines.

In Milwaukee, for example, over two thousand persons per year register with the library for serious, systematic, sequential reading on a great variety of topics, each of these persons having been furnished an outline and a list of books and each of them reporting from time to time their progress in completing the courses. Special efforts are made by libraries everywhere to prepare these outlines and to furnish readers with the exact titles which their needs demand. The American Library Association has issued a splendid series of booklets under the title "Reading with a Purpose," each booklet prepared by an authority upon the subject treated and containing first a brief monograph introducing the subject, which is followed by a brief list of recommended books, each title being analyzed and commented upon. Several courses of this series have a religious interest, including *The Life of Christ* by Rufus M. Jones, *Religion in Everyday Life* by Wilfred T. Grenfell, and *Living Religions of the World* by Robert Ernest Hume.

It might be said with justice that this is an age of adult education and that this movement for adult education is characterized in part by a willingness to read the best books on a variety of subjects.

READING COURSES ON RELIGIOUS TOPICS

In several cases the leaders of groups of adults assembled for consideration of religious topics have had prepared, with the co-operation of the public library, carefully constructed courses in reading. The plan has usually been to furnish each member of the group with one of the outlines and to arrange with the library for the circulation of these books to the members of the class, the books in some cases being deposited at the place where the group meets and loaned out alternately to the different members of the group from the place of meeting.

In one instance the American Library Association reading course entitled *The Life of Christ* was used as the basis of reading. The group which we have in mind consisted of fifty young business women enrolled as a large class in a Sunday school. The public library sent the books to the meeting place and the leader of the group distributed the books in turn to the various members of the class. Considerable time was devoted to the discussion of the books, with the result that there was here exemplified a form of religious education which is well worth considering by those interested in this field.

This American Library Association pamphlet which was used consisted, first, of a stimulating though brief introductory monograph by the author, the Reverend Rufus M. Jones, upon the life of Christ. The monograph was followed by a list of recommended readings, each one of which was analyzed and discussed by the author. The list recommended was as follows:

T. R. Glover, *The Jesus of History*.

Anonymous, *By an Unknown Disciple*.
E. I. Bosworth, *The Life and Teaching of Jesus*.

Rush Rhees, *The Life of Jesus of Nazareth*.

George A. Barton, *Jesus of Nazareth*.

Mary Austin, *A Small Town Man*.

In another case, the leader of a similar group, with the help of the public library, arranged a special course entitled, *A Reading List on Religious Problems*. Fifteen books were included in the list, the members of the class being given some latitude as to which were to be chosen, but all being required to read at least six of the titles. The list recommended was as follows:

(1) W. T. Grenfell, *Religion in Everyday Life* (to be read by all).

(2) H. E. Fosdick, *Twelve Tests of Character* (to be read by all).

(3) A choice of one of the following: T. H. Darlow, *The Greatest Book of the World*; A. C. Deane, *How to Enjoy the Bible*; W. L. Phelps, *Human Nature in the Bible*.

(4) A choice of one of the following: Harold Begbie, *More Twice Born Men*; G. A. Studdert-Kennedy, *I Believe*.

(5) A choice of one of the following: Jean Kenyon Mackenzie, *Friends of Africa*; W. P. Shriver, *What Next in Home Missions*.

(6) A choice of one of two travel books: H. E. Fosdick, *A Pilgrimage to Palestine*; Henry Van Dyke, *Out-of-doors in the Holy Land*.

(7) Two books to be selected from the following: H. K. Booth, *The Background of the Bible*; H. E. Fosdick, *Modern Use of the Bible*; W. R. Inge, *Personal Religion and the Life of Devotion*; L. P. Jacks, *Religious Perplexities*, and W. L. Sperry, *The Disciplines of Liberty*.

The advantage in both cases is that if the books are circulated at the group meeting, and if the group meeting is con-

ducted so as to constitute a discussion of the books read, interest in the course is created and maintained, and the tendency is to encourage the members of the group to read systematically and thoughtfully along religious lines.

Any public library will, we are sure, co-operate heartily in any such plan as that suggested, and with an inspiring leader the group has an excellent opportunity for religious educational progress.

CONCLUSIONS

The conclusions to which our observations lead us might be thus summarized:

First: That in religious education more emphasis should be placed upon the education of adults and older young people.

Second: That in arranging for this education reliance can not be placed solely upon the formal instruction for a very brief period on the Sabbath,

although the meeting of the group upon that day is most important.

Third: That an effective means of education of adults is systematic and sequential reading of some of the excellent literature which is being produced, the reading to be done during the week and the group meeting to consist in part of a discussion of what has been read.

Fourth: That there are in existence some excellent courses of reading for adults which are religious educational in their nature, such as the American Library Association courses, and the *Reading List on Religious Problems* referred to elsewhere; that other courses can be readily prepared.

Fifth: Libraries can be of great service in co-operating with programs of religious education and will usually be found most anxious to assist in formulating reading outlines and furnishing books for systematic reading.

Workers' Education in the United States

A. J. MUSTE

WHAT IS WORKERS' EDUCATION?

WORKERS' education is a term that has a variety of meanings for different people. A description which would include all activities that can with some measure of appropriateness be classified under this head, would say perhaps that it applies to enterprises which provide more or less formal education of a non-vocational and secular sort to wage earners, particularly industrial wage workers.

If this be accepted as an inclusive description, then it must immediately be pointed out that in the workers' education movement in the United States, as well as in other industrial countries, there are two fairly distinct schools. The one holds that the chief desideratum is to extend to workers, as individuals or citizens, the same cultural advantages and opportunities as other classes in society have enjoyed. The other school proceeds from the theory that the most significant thing about the worker is precisely that he is a worker, belongs to a group or class in society which occupies a peculiar status, has its own psychology, its own problems and its own mission in modern society, and holds that workers' education must serve primarily to equip the workers through their organizations—trade union, political, and co-operative—to solve their problems, raise their status, and discharge their function in our social order.

As in so many other instances, so here, life does not submit itself perfectly to rigid classification. Some of the training given in enterprises that incline to hold to the first mentioned view, which belong

to the extension or cultural or adult education wing of workers' education, equips workers to function more intelligently and efficiently as members of the working class. On the other hand, those who hold the second mentioned view are by no means unconcerned about culture, spiritual enrichment, and entertainment for the individual. In some cases both tendencies are found in a single enterprise, either in conflict or existing more or less peacefully side by side.

In the United States, the enterprises which follow the lead of the Executive Council of the American Federation of Labor and of the Workers Education Bureau belong in the main to the first school. Enterprises belonging to the second school center in or largely gain their inspiration from Brookwood Labor College at Katonah, New York.

SHALL UNIVERSITY OR LABOR CONTROL WORKERS' EDUCATION?

Difference of view as to the fundamental purpose of workers' education leads also to difference of opinion as to the control of workers' education enterprises. Those who hold to the extension view naturally turn to colleges and universities for aid, and wherever possible set up a scheme by which the work is actually carried on by the Extension Departments of these institutions. Under the so-called California plan of the Workers Education Bureau, the Extension Department of the State University of California turns over the sum of \$10,000 each year to be spent for workers' education by a committee composed of five persons appointed by the California State Federa-

tion of Labor, and four persons of the University faculty. Control appears to rest, therefore, in the hands of the union representatives. Protagonists of the other point of view contend, however, that it is extremely doubtful whether this trade union control is as real as it seems to be, even where there is goodwill and a desire to co-operate on the part of both parties. In the long run, they say, a great educational machine such as a university is bound to be the dominant partner. There is slight chance that the university will become labor-minded, but a very big chance that there will be nothing distinctive about the education it provides for trade unionists; the university is expected after all to minister impartially to the needs of the trade unionist and the company unionist, the underpaid worker and the corporation executive or bank president. Is the cause of labor, they ask, likely to be served, when the educational work that should make its members more efficient and intelligent participants in labor activity is not a separate and distinctive enterprise but merely a tail, and that a very small one, to the university extension kite?

Those who hold that the important thing is to develop in workers a labor as opposed to an exploiter psychology, a rebel rather than an acquiescent attitude, and that such a psychology and attitude among the masses furnish the only sound basis for a worthy and humane social order, deduce from this that labor must control its own educational enterprises and, while making use of sympathetic university trained individuals, cannot entrust its educational work to institutions that were certainly not designed to meet the distinctive needs of labor, and are controlled by elements which are indifferent and, in many instances, hostile to labor.

There is another cleavage in the workers' education field, which runs across the one we have already pointed out. On the one hand, there are those who hold

that workers' education must use in the main the method of indoctrination; and on the other hand are those who hold that the aim should be "to teach how to think, not what to think," to present all sides of controversial matters, give all elements a fair hearing, not to present the views of any wing of the labor movement without analysis and criticism, to present facts, and let students make up their own minds on the basis of facts rather than prejudices, abstract theories or personal considerations.

ORIGIN AND GROWTH

How extensive is the workers' education movement in the United States, and what are its activities? It is impossible to estimate the number of workers who take advantage of non-vocational courses, lectures and forums provided by public schools, colleges, universities, and civic organizations, because in most cases no record is kept of the social and economic status of those in attendance. In any event, our chief concern here is with enterprises more or less associated with the labor movement.

Labor education in the United States in this latter sense is almost exclusively a post-war development. Before that there were interesting and significant beginnings, as for example, the Rand School of Social Science in New York, which, though under the control of Socialist Party members, does not aim to indoctrinate students with Socialist dogmas, and the training school for organizers and other educational activities of the Women's Trade Union League. Workers' education as a movement, however, dates from the reconstruction period, which now seems almost as far away as the war or indeed the pre-war period itself!

NON-RESIDENT LABOR COLLEGES

Reference may be made first of all to the non-resident labor colleges, institutions under the auspices of central labor

unions, state federations of labor, international unions, and labor political parties, such as the Socialist or Communist, which provide classes, lectures and forums for workers in their spare time on evenings or Saturdays and Sundays. The first college under the auspices of a central labor union was the Boston Trade Union College, which, in the days immediately following the war, had the services of distinguished Harvard men such as Dean Pound, Felix Frankfurter, and others. In 1921 the Workers Education Bureau of America was founded by a number of progressive labor men and educators as a clearing house for these non-resident labor colleges and other workers' education enterprises which were then springing up all over the country.

From that time this type of activity gained momentum and was at its height three or four years ago. At that period, educational activities were carried on by central labor unions in such cities as Boston, Philadelphia, Baltimore, Pittsburgh, Denver, Portland (Oregon), Minneapolis and St. Paul and many similar centers; by state federations of labor such as those of Pennsylvania, Colorado and Wyoming; by international unions, as for example the extensive work of the International Ladies' Garment Workers' Union in New York City and other garment centers; by districts of the United Mine Workers in Central Pennsylvania and in Illinois. Classes ranged from training classes in psychology and organizing methods for trade union officials, through classes in social sciences and public speaking for active workers, to those in literature and psychoanalysis for "intellectuals," or English for foreigners.

As already indicated, this phase of the workers' education movement reached its peak three or four years ago and has suffered a considerable set-back since then. Many of the enterprises referred to have disappeared altogether and hardly

a single one has as many classes or students as a few years ago. The reasons are various. For one thing, the labor movement as a whole suffered from attacks made upon it by the open shoppers and company unionists. It has been in a "post-war slump" as have so many other idealistic social movements and causes. The weakness of the labor movement was reflected in the weakness of its workers' education enterprises. In some cases, the bitter internecine fight between lefts and rights broke up the educational work of unions. In this situation of weakness and internal strife, the officials of the A. F. of L. were afraid of possible heretical tendencies in the workers' education movement, believed that it ought to be under stricter control, and began to assert an ever-stronger influence and censorship in the Workers Education Bureau and over individual educational enterprises, which for the most part had been founded and supported by progressive elements frequently in opposition to the officialdom on important policies. This activity of officials to make workers' education safe culminated in the action of the A. F. of L. convention in 1928 which condemned Brookwood Labor College as "communistic, atheistic and anti-A. F. of L.," at the same time that it branded John Dewey as a Soviet agent in the United States. That a regime of censorship and dictatorship resulted in the discouragement, and in many instances death, of workers' education enterprises, will not surprise any student of psychology or of the history of human thought.

In the spring of the present year in Washington, the Workers Education Bureau became to all intents and purposes the organ of the Executive Council of the A. F. of L., and the progressive elements which had founded the Bureau were deprived of nearly all influence in its councils.

In the latter part of May in New York City, about two hundred progressive

unionists holding membership in thirty-five different international unions met and set up a provisional organization for the Conference for Progressive Labor Action, which aims to carry on research, education and agitation among both organized and unorganized workers—among organized workers in order to stimulate interest in progressive policies such as militant efforts to organize the workers in the basic industries into industrial unions; a nation-wide campaign for insurance against the hazards of unemployment, sickness and old age; the establishment of an independent political party of labor and other progressive elements in the community; development of labor co-operative enterprises; and of an anti-militarist and anti-imperialist attitude in the American labor movement; and among the unorganized so that by a knowledge of the facts of modern industry and politics, of what organized effort has accomplished for the workers and of how organization may be effected, they may be stimulated to organize on the trade union, political and co-operative field. The organization has a monthly organ in *Labor Age* and is developing an extensive publication program. It is, of course, in its infancy and it remains to be seen how much influence it will be able to exert.

INSTITUTES AND SUMMER SCHOOLS

Certain other types of labor education activity must be referred to in order that this survey may not be too inadequate. For one thing, there are the week-end conferences and institutes dealing with such subjects as injunctions, unemployment, co-operation of labor with management to secure efficient production, and bringing together representatives of labor, management, the technicians and the consumer for joint discussion of these important problems. There can be no doubt that by means of such confer-

ences public attention has been called to important problems, and the labor movement has been presented as a constructive and reasonable force to people who have thought of it chiefly perhaps as an agency for fomenting strikes and trouble; but there is perhaps some ground for the radical warning that, while brutal or subtle opposition from company unions and open shop interests continues, labor must at all costs maintain its militancy and aggressiveness, and must not be deluded as to what is accomplished by pious talk and superficial fraternizing which does not produce fundamental changes in the condition and status of the workers.

Summer schools constitute another interesting development and here there has been steady, if not rapid, growth from the beginning. On the grounds of Bryn Mawr College in Pennsylvania but under the control of its own board, including women workers, trade unionists and educators, the Bryn Mawr Summer School for Women Workers in Industry, the pioneer in this field, has met for eight weeks each year since 1921.

Barnard Summer School, in connection with Barnard College, has been doing similar work in recent years for young women workers of New York City and vicinity. The University of Wisconsin is sponsoring courses for both men and women workers in connection with its summer session. Brookwood Labor College conducts summer courses and institutes for both men and women. Denver Labor College sponsors a farmer-labor summer school, and this year two brief summer sessions were conducted in California under the co-operative plan already referred to. Valuable conferences for industrial girls are conducted by the Industrial Department of the Young Women's Christian Association in four different centers throughout the country. The Co-operative League of America this year launched an experi-

ment in a summer institute which convened at Brookwood Labor College.

Perhaps the most significant of these summer schools in operation at present is the Southern Summer School for Women Workers in Industry, which held its third session at Burnsville in the mountains of Western North Carolina. This school brings girls from the southern mills together for the specific purpose of studying their own problems and discussing means for improving their conditions. It has made and is making its contribution to equip southern workers to cope with the industrial revolution through which that region is passing today.

RESIDENT LABOR COLLEGES

Finally, brief reference may be made to the resident and full-time labor colleges. The Rand School of Social Science provides courses for those who desire to devote full time to the study of labor and social problems, but most of its work now consists of classes and lectures for those devoting only their spare time to study. The Workers (Communist) Party is conducting a school in New York City which has attracted several hundred students annually.

Commonwealth College at Mena, Arkansas, set out to give a regular college course, with emphasis on the social sciences and leading to a degree, to workers who would use their training to advance the cause of labor. The tendency, however, is for students to remain for only a year or two. The school supports itself by the labor of students and faculty four hours each per day, the faculty drawing no salary. At Duluth, Minnesota, there is a workers' college under I. W. W. auspices, at which a number of migratory workers, chiefly Finnish, have resided and taken courses.

The resident labor college which has attracted the most attention in recent years is Brookwood Labor College, situated at

Katonah, New York. It was founded in 1921 and has throughout been supported chiefly by progressive elements in the labor movement who were out of accord with some of the fundamental policies of the A. F. of L. officialdom on the one hand, and with Communist tactics on the other hand. Their general position may perhaps be likened to that of the Independent Labor Party in Great Britain. Brookwood at present offers to resident students a one-year course with an advanced course for graduates from the one-year course or those who have had equivalent training and experience, and courses for trade union organizers and active workers. Its graduates have, with few exceptions, gone back to activity among the workers, about one-third holding paid positions as union organizers, secretaries, editors of labor journals, heads of non-resident labor colleges, the others being back at work in mines, factories and offices, and serving their local unions, political parties or labor colleges in their spare time.

SIGNIFICANCE OF WORKERS' EDUCATION FOR EDUCATION IN GENERAL

Turning from an analysis of trends in workers' education we may comment briefly in the first place upon what labor education means for the field of education itself, and in the second place upon what it means for the labor movement.

As for the significance for the general development of education of this emergence of the workers' education movement, for one thing, workers' education symbolizes the coming of the time when there shall be unlimited educational opportunity for all of the people all of the time. That was the ideal which the humanitarians who developed the public school system in this country had in mind. It has never been achieved, chiefly for two reasons: because we have never been able to afford to give unlimited educational opportunities to all the people all

the time; and because up until the present time education has always to a certain extent been a class privilege. If you had a certain economic or social standing, you had educational opportunity; if you did not have it, then you could not buy educational opportunity. We have come to the time when we have sufficient command of natural resources to be able to afford to give unlimited educational opportunity to all people all the time, and the pressing of masses of workers throughout the western world into workers' classes signifies their determination to seize those opportunities, to realize unlimited educational opportunity for all of the people all of the time.

Workers' education, in the second place, symbolizes the passing of the old notion that education is preparation for life. The notion that education is preparation for life is inextricably bound up with the notion that life consists mainly in making a living. That is exactly, of course, what life has consisted of in great part for masses of human beings throughout all history. So long as life consists of making a living, when you are qualified to make a living in your particular way, you are educated, you are prepared for life, and your education stops.

Workers' education suggests the coming of a time when life will not consist chiefly in making a living and when, therefore, the educational process will not begin at any particular point and certainly will not end at any particular point. Education will be a continuous process of self-criticism of our lives.

In the third place, workers' education symbolizes the passing of another old notion, namely, that there is a line between those who work with their hands and those who are cultured and educated. That has been a common notion and it still is the notion of a great many people, that if a person works with his hands he cannot possibly be an educated and cultured man; on the other hand, if

he is educated and cultured he certainly should not work with his hands.

Workers' education symbolizes the coming of a time when all are going to share in doing the necessary work of the world, and when all shall have unlimited access to cultural and educational opportunity; in other words, the coming of a time when we shall all be proletarians in the sense that Nexø, the Scandinavian novelist, used the term when he said that a proletarian is a person whose spiritual and cultural standard is higher than his material standard, whereas a middle class person is one whose material standard is higher than his cultural and spiritual standard. When none needs to have an inadequate material standard any more, all can be proletarians and have a higher cultural and spiritual standard than their material standard is.

Fourthly, workers' education means, of course, a great revolution in method. I have sometimes put it this way: that students, most of them, or many of them at any rate, in the conventional high schools and colleges, do not know anything, but they know just how to say it, whereas the students in our labor colleges and classes know a great deal but they do not know how to say it. That is putting it bluntly, but it states the essence of the matter. That is to say, we teach, or try to teach, ahead of experience in our conventional schools and colleges; consequently, we have thousands who really are not interested in what is going on at all, and who forget everything that they learn very promptly, and then when they really want to know something a few years after they have graduated, they have really to begin the process of education. On the other hand, people come to our labor colleges and classes having had a tremendous amount of experience; they have been "up against it." Consequently, they have questions in their minds; they have to know how to organize that chaotic experience of

theirs; they have to have background and a foundation of theory for that experience. Therefore, a labor college can do more in two years in social sciences with people who have had very little conventional schooling than the colleges do in four years in the same field.

For all education it will be a great revolution in method when experience on the one hand, and training and theory on the other, go hand in hand and the one no longer outruns the other.

SIGNIFICANCE FOR LABOR

Turning finally to the significance of the emergence of the workers' education movement for organized labor, we may observe in the first place Dr. Horace Kalen's analysis in his *Education, the Machine and the Worker*, of the three stages through which trade unionism passes in its evolution. In the first stage, it is an instinctive gesture of revolt on the part of the workers, a striking back at the intolerable degradation of their standards which the industrial revolution and factory system bring with them. In the second stage, the trade union fulfills the function of a policeman in industry. Certain standards have been established. There is a limit, for example, beyond which wages cannot be lowered or hours lengthened. But the employer, under the stress of competition, is tempted to lower those standards. Even so, the individual worker, under the stress of the struggle for existence, is tempted to take a lower wage in order to put someone else out of a job, to work overtime in order to get a few extra pennies, though he may be intellectually convinced that these practices are in the long run injurious to himself as well as to his fellows. The union in these circumstances holds the police club over the employer on the one hand, and the individual worker on the other. There comes a third stage, however, when the union has definitely established itself, has become a part of the regular scheme

of things, when it has wealth and power at its disposal, the lives and fortunes of many in its hands, when, indeed, it must assume a certain amount of responsibility for the efficient and smooth operation of industry, being possibly the one force in an industry which is not concerned about immediate personal profit or advantage, but can envisage the industry as a whole as a means to the good life for those who work in it and those who consume its products. When an individual union, or the labor movement in general, comes to this third stage, it can no longer operate by rule of thumb with an untrained leadership and an uninformed rank and file. Labor must know as much as or more than "capital" about what is going on in the world. Therefore, in this stage of its evolution, the labor movement turns to the development of a new educational instrument. Where the labor movement has evolved the farthest, where it has assumed the greatest measure of responsibility for industry and government, you will also find workers' education most fully developed.

It is suggested that just as we no longer train physicians by having a promising lad live with the old family doctor for a few years, or lawyers by having them read law in a barrister's office, but have organized, standardized and professionalized the training of physicians, lawyers, clergymen, engineers, social workers and business men (through schools of business administration) so we may come to the time when we shall no longer laugh at the idea of training a new type of labor leader in schools of trade union administration.

We may view the relation of workers' education to the evolution of the labor movement from another angle. There is a period in the development of the trade union which is sometimes spoken of as the "pure and simple" phase, when the union regards itself strictly as an agency to get higher wages, shorter hours and

better conditions for the worker in the shop. It is little concerned with the worker or anything else beyond that, and it is the labor movement. The labor movement broadens out, however, as it goes on; a political labor party develops, as well as vast co-operative enterprises, labor educational institutions, agencies to provide for the recreational needs of the worker and his family. Labor becomes an economic system, becomes government, becomes or evolves a culture and a religion, creates a new world. Something like that is symbolized by the development in labor education in all its phases—the classes, the lectures, the open forums, the workers' theatres, health centers, vacation homes, youth leagues, labor "scout" organizations, and what not. All phases of the life of human beings and of the community become the concern of labor in this stage.

When we look out upon our highly evolved civilization and ask what reason

we have to suppose that the disintegration which has come upon all previous highly evolved civilizations will not overcome ours also, we find two forces in our world which did not figure in previous situations. One is modern science and the other is the organized labor movement in all its phases. Science is, however, essentially an instrument; what it will do depends upon him who wields it. Organized labor, the ordered uprising of the masses of plain men, is power, but power which may wreak destruction if not guided by intelligence. But suppose we could marry modern science and the young giant of labor? That is precisely what workers' education seeks to do. If it succeeds, then surely we have better ground than any previous generations of men for the hope that we may build a world which shall truly embody our hearts' desires, "a city that hath the foundations, whose builder and maker is God."

Landmarks in the Literature of Adult Education

FRANCES CLARKE SAYERS

LOOKING back across the ten years since the war, the growth of the adult education movement in the United States can be traced from a small shadow upon the educational landscape to the substantial, vital activity it has become today. Parallel with the growth of the movement, marking off its progress mile by mile, is the literature of that movement, the history and records, the investigations and statistics, the methods and developments. This literature piles up an engrossing story of the adventures of man in seeking to know his world and his time, in attempting to evaluate his experience in the light of the experiences of the ages.

It is the purpose of this article to indicate the significant books in the field of adult education—books which will give the general reader the necessary background for an understanding of present day manifestations, those which have contributed to an understanding of the philosophy of adult education, and those which include accounts of processes and methods.

To Denmark and to England the student of adult education turns first, because in these countries adult education has taken root. In Denmark, it is a nationalistic, inspirational movement among an agricultural people. In England, generally speaking, it is a movement among industrial groups of men and women who have turned to the colleges and universities demanding opportunities formerly reserved for the privileged class.

The story of the rebirth of Danish nationalism through the work of Bishop Grundtvig and the folk high schools is

told in the following books. *Folk High-schools of Denmark and the Development of a Farming Community*, by H. Begtrup, H. Lundard and P. Manniche, is an account of the influence of these schools on Danish national life, of their history, organization and principles. The authors are native teachers in the schools.

Joseph K. Hart's *Light from the North* gives a detailed account of the methods employed in the Danish folk schools, based upon his own experiences as a visitor to the institutions. Dr. Hart recommends that America follow the example of Denmark, and approach the problems of American life and institutions as Denmark has approached hers, in spite of the fact that ours is not an agricultural civilization but an industrial one. "None the less," says Dr. Hart, "we need social understanding, social interpretation, social organization of a more effective human environment." This is the real theme of Dr. Hart's book, and in the end he sets up a suggestive program of procedure for an educational experiment based on an understanding of the community life and a common search for folk meanings.

A vivid, sympathetic and colorful account of the folk schools in Scandinavia as a whole is to be found in *The Danish Folk School, Its Influence in the Life of Denmark and the North*, by Olive D. Campbell. The author presents the essential features of these schools with a wealth of picturesque detail. She has long been active in work for the people of the Southern mountain regions, and is, therefore, interested in a practical application of the Danish method to her own schools.

Turning to England, one of the most complete sources of information is to be found in the Report of the Adult Education Committee. This is out of print, at present, but an able summary of the proposals of that Committee is to be found in *The Education of the Citizen*, by Arthur Greenwood, and again, in *An Educated Nation*, by Basil A. Yeaxlee. Yeaxlee, in the space of eighty pages, gives enough of the historical progress of adult education in England to make intelligible the recent developments. He quotes from the Report:

The history of adult education during the last hundred years falls into two broad divisions, of which one extends from 1800 to 1850, and the other from 1850 to the present day. To the experiments which were made in the first of these two periods, three main currents contributed. The first was that of religion, the second that of physical science, the third that of social and political agitation.

Yeaxlee gives an account of each of these activities, the details of the organization and scope of various schemes by means of which adult education has functioned, such as the labor colleges, weekend school, and the National Adult School Union, and in addition gives his own interpretation of the ultimate end and goal of a nation organized for adult education.

The effective education of a people has its corollary and completion in nothing less than international education. Till the nations of the world know and appreciate the genius of one another, not only in politics and commerce, but in art, music, letters, philosophy and religion, the dreams of a League of Nations will never come true. . . . If we are to become an educated nation this must be part of the process—to cultivate citizenship of the world.

An integral and vital part of adult education in England is the Workers Education Association. Yeaxlee describes this as follows:

The Workers Education Association sprang from the enthusiasm of Mr. Albert Mansbridge, who was anxious to see co-operative educational effort directed toward non-vocational studies, while, as a university extension student and a strong believer in trade unionism, he saw the necessity of drawing the universi-

ties and the working classes into closer relationships.

Albert Mansbridge himself, in his book, *An Adventure in Working Class Education*, tells the story of the Workers Education Association and of the movement for uniting universities with the people:

The tutorial classes, a characteristic work of the W. E. A., are composed of men and women, not more than thirty-two in any one class, who commit themselves to a three years' course of study under a tutor appointed by a committee representing a university and the Workers Education Association (or other organizing board) in equal proportions. Each class meets twenty-four times a year for an hour's lecture, followed by at least an hour's discussion, and essays are written by the students.

Mr. Mansbridge's book reflects the enthusiasm of the author, and is enlivened with dramatic incidents of adult students who have found in the tutorial classes a stimulating experience.

How has adult education manifested itself in the United States? Dorothy Canfield Fisher's *Why Stop Learning?* is a readable account of the trend of events in this country. In her own words her book is not "an attempt to make a complete or detailed statement about the facts. . . . It is a running commentary on those facts and on others familiar to us all rather than a restatement of them. It describes the reaction to them of a fairly typical American citizen who is no specialist." This is a modest statement for, using her gifts as a novelist to heighten and illuminate her text, Mrs. Fisher has succeeded in writing a book that gives an animated and invigorating survey of the types of adult education prevalent in the United States—correspondence schools, public libraries, women's clubs, chautauquas, lyceums, university extension and workers education—all are here described and shown in their relation to the average man or woman. It is a book which will send ideas reverberating through the mind of the most disinterested reader, and is a fine introduction to the subject for the person who,

frightened by the term "adult education," turns away from it without realizing how closely it is bound up with his everyday life.

In 1926 the American Association for Adult Education was formally organized, after a nation-wide survey of adult education in the United States, conducted by the Carnegie Corporation, had demonstrated that the time was ripe for concerted action and organization. Prior to this time, the Carnegie Corporation had sponsored surveys of various educational agencies which were concerned with the education of adults. The first of these surveys appeared in 1926. They have continued to appear from time to time up to the present.

The general objective of these studies is to determine the present day extent of these types of educational activity (such as reading clubs, chautauquas and lyceums, university extension courses, correspondence schools, evening schools, etc.), to try to discover how many people and what kind of peoples use them; to portray their subject matter, methods of instruction, and general effectiveness. A particular objective is to try to discover whether with decreasing hours of labor and increasing hours of leisure there is a dormant or potential demand among adults for an increased offering of cultural or liberal studies as distinguished from vocational or strictly utilitarian subjects.

The group of books composing this study, published by the Macmillan Company and sponsored by the Carnegie Corporation, is known as the "Studies in Adult Education" series. The following titles have appeared in this series, all of them significant to the reader who wishes to inform himself in some detail on the types of institutions engaging in adult education.

Educational Opportunities for Young Workers, by O. D. Evans, is "an investigation of the educational needs of young workers and adolescents out of school, and an analysis of the agencies which exist to meet those needs, in particular the continuation school, part time school, evening schools and vocational guidance bureaus."

Libraries and Adult Education is a study made by the American Library Association, Commission on the Library and Adult Education. In view of the fact that all learning eventually rests upon the knowledge stored in books, this study analyzes and enumerates opportunities offered to adult students through the medium of the public library and describes ways by means of which libraries may give organized guidance to readers within the library, wide and generous co-operation to all educational institutions outside of the library, and be, in fact, a community center of information on all phases of adult education and educational opportunities. This report, published in 1926, has been influential in bringing to librarians and to the general public a realization of the extent of service to be rendered by the public library and has placed a new emphasis on the old service of books.

New Schools for Older Students, by Nathaniel Pfeffer, deals with the less formal classifications of educational activity, with individual experiments in adult education—such activities as those engaged in by forum groups, child study groups, playground and recreation associations, museums of art and science, and the educational programs of corporations.

The activities of university extension throughout the country are treated in Alfred L. Hall-Quest's book, *The University Afield*. "In broad strokes it gives a sketch of university extension, its scope and many of its problems, based upon a study of forty-seven universities."

John Noffsinger has contributed to this series *Correspondence Schools, Lyceums and Chautauquas*, which answers the questions "What kind of instruction is given by those correspondence schools that advertise so lavishly in popular magazines? And what do they learn who flock so numerously into the lyceum halls and chautauqua circuit tents?"

These five books were published in 1926. Recent additions to the series include *Urban Influences on Higher Education in England and the United States*, by Parke A. Kolbe, which is a history of the development of the university in England and the United States, tracing the influence of urban civilizations and the industrial age upon the character of their scholastic programs; *Adult Learning*, by Edward L. Thorndike; and the *Reading Interests and Habits of Adults*, by William S. Gray. *Adult Learning* has created wide interest because of the revolutionary character of the findings of Dr. Thorndike, based upon scientifically conducted experiments concerning the ability of adults to learn. William James said, "Outside their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new." We have accepted this belief for years. Professor Thorndike, however, conducted experiments by way of proving or disproving this belief. In the experiments, persons twenty-five years old and over, averaging forty-two, were compared with persons twenty to twenty-four, averaging twenty-two, in their ability to learn acts of skill and acquire various forms of knowledge. Extensive experiments with adults learning algebra, science, foreign languages and the like in evening classes, and with adults learning typewriting and shorthand in secretarial schools, as well as other experiments, support the general conclusion that ability to learn rises until about twenty, and then, perhaps after a stationary period of some years, slowly declines. The decline is so slow, says Professor Thorndike, (it may roughly be thought of as one per cent per year) that persons under fifty should seldom be deterred from trying to learn anything which they really need to learn by the fear that they are too old. And to a lesser degree this fact is true after

fifty also. This is a significant book, because it gives the theory of adult education a scientific basis.

The Reading Interests and Habits of Adults is an attempt "to discover what it is in the experience of some persons which causes them to acquire and continue desirable habits of reading and what is lacking from the experience of others which leaves them without such habits." The book consists of a digest of previous investigations of reading and related subjects which have a bearing on adult education; case studies of about three hundred adults representing various social groups, to determine the influences which account for their reading habits; and plans for additional investigations which will contribute to a clearer understanding of adult reading problems. To teachers, librarians and others who have attempted to influence the reading tastes of young people, this book will prove valuable and suggestive.

In addition to these books on particular phases and developments of adult education, which give the reader a historical conception of the movement and an idea of modern methods, there are others on the philosophy of adult education which the reader cannot afford to miss. Among these is the series of essays on the meaning and purpose of adult education by members of the British Institute of Adult Education. These have been collected and edited by Oliver Stanley in a little volume under the title *The Way Out. Spiritual Values in Adult Education*, by Basil A. Yeaxlee, is significant because it is a survey of the amount and quality of the adult education provided by churches.

Dr. Yeaxlee has sought to collect and evaluate church work in this field. The result is a work in two volumes, the early chapters of which deal with education as a spiritual activity and its relation to religion in the broadest sense. The second half of the first volume, called "a glance at history" is an account of the many-sided developments of the adult education movement in the last century. The second

volume begins with a section on the forces at work today, the latter part containing a survey of the educational work undertaken by churches for their adult members. No such information has been brought together elsewhere.

The Meaning of Adult Education, by Eduard C. Lindeman, is valuable for its interpretation of adult education as a means of knowing an age too highly specialized. The author began his own formal education at the age of twenty-one, after a crowded life of activity at various trades and occupations. He believes that "educated persons find their satisfactions in bringing knowledge to bear upon experience, and the best informed person is still ignorant if his knowing is not also a lively ingredient of his living." The last chapter, "In Terms of Method," contains a fine analysis of practical processes for group discussion and organization.

No list of books on adult education would be representative, in any sense, if James Harvey Robinson's *The Humanizing of Knowledge* were omitted. This book eloquently pleads for the bringing forth of knowledge from the esoteric halls of learning in order that it may be available and inviting to adults "who have become dissatisfied with what they know or are eager to learn more. Knowledge must be divested of its abstract and professional character, and be brought within the experience of the average intelligent, seeking individual." To read this book is to discover how knowledge may be given vitality, zest and sympathy by basing it, as Robinson prescribes, upon some phase of human interest rather than on some field of scientific investigation. H. G. Wells said of this book, "It is a cardinal book. I question whether in the long run people may not come to it as making a new initiative into the world's thoughts and methods." This is just what the book has done. We are indebted to it for an aroused consciousness on the part of publishers and writers, and of the readers themselves, of the possibili-

ties for intellectual adventure for many people through the seeking of knowledge, once it is robbed of the jargon of the expert and the specialist.

"I should like to picture the liberally educated individual as a mellow amateur, competent and well-informed, but withal natural and human, wholly at ease with his knowledge and master of his technique; one whose thinking is play and whose mind does not squeak as it runs along," writes Everett Dean Martin in his splendid book, *The Meaning of a Liberal Education*. Mr. Martin contends that "education is a spiritual revelation of human life. Its task is to reorient the individual to enable him to take a richer and more significant view of experiences, to place him above and not within the system of his beliefs and ideals." There is in this book so much that is quotable, so much by which the modern intelligent adult might live, that it is difficult to refrain from quoting passage after passage. Here is a philosophy of life, being also a philosophy of education, based upon the sound and rich experience of an understanding educator.

These twenty books will give the reader a working knowledge of adult education, and a conception of the growing significance of the movement to individuals, groups, and nations. They form the skeleton structures, the foundations for more specialized and detailed knowledge of methods and devices.

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Yeaxlee, B. A. *Spiritual Values in Adult Education; a Study of a Neglected Aspect*. Two volumes. London, Oxford University Press, 1925.

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HOW then shall a man proceed to better his mind? How shall he whose vocation has distorted his vision come to see things whole? How shall the deadened worker quicken himself? The sovereign remedy is a happy balance of the day's work and the day's leisure. The leisure must be fittingly used, bringing times of recreation and re-creation, when the "mind (is), not quiet, but at ease;" times when one is free and emancipated from pecuniary stress; times for spontaneous interests, for imagination and fancy; times for realizing wishes and hopes; times filled, not with barren doings, but with an avocation; times when one may mount into the clear air of the higher learning, of philosophy, of art, and of things spiritual. "The wisdom of the learned man cometh by opportunity of leisure," runs a passage in the book of Ecclesiasticus. Dean W. L. Sperry, commenting on the ancient author's meaning, says: "The need of the inner life is the same in every age; it is that of finding some adequate object of devotion which can claim the whole man, because it intimates a universe to which he belongs. We never find ourselves until we lose ourselves in some such object."

—Leon Josiah Richardson, *Adult Education*, June, 1929.

Foreseeing a Religious Educational Program for a Local Church

I. Underlying Principles of Program Planning

J. M. ARTMAN AND J. A. JACOBS

Authors' Note.—This article has been divided into two sections. The first, on "Underlying Principles of Program Planning," has been given first consideration because the writers are convinced that any attempt at program-making without educational attitudes and insights on the part of the leadership is absolutely futile. The second section, on the "Basic Factors in Program Making," to be published in a forthcoming issue, will describe and evaluate various attempts that have been made at program planning in local churches and will analyze these in the light of the essential principles outlined in Section I. What is said concerning the church will apply, with some modifications, to any character building agency in the community.

IN THE December 1928 issue of *Religious Education*, we set forth in the article, "Rethinking Organization for Religious Education," a philosophy of organization and administration. We showed that organization includes every primary or secondary group activity or process¹—in the family, school, business or profession as well as the church—that stimulates people, either individually or collectively, in religious and ethical motives and resultant conduct. Organization, therefore, was conceived as something directly and inherently related to the central motives and modes of human conduct. Obviously, it is more complex and inclusive than the externals of rites and symbols or the manipulation of routine and conventional church enterprises.

1. Cooley, the originator of the primary and secondary group concepts, defines them as follows: "By primary groups I mean those characterized by intimate face-to-face association and co-operation. They are primary in several senses, but chiefly in that they are fundamental in forming the social nature and ideals of the individual. The result of intimate association, psychologically, is a certain fusion of individualities in a common whole, so that one's very self, for many purposes at least, is the common life and purpose of the group." See C. H. Cooley, *Social Organization*. For an evaluation of these concepts in terms of religious education see "Primary Grouping as Problem and Asset to Religious Education," by J. M. Artman and Ruth Shonle, *Religious Education*, February, 1927.

In like manner, the scope of "religious education" for the church is not limited, as some public school and church administrators contend, to teaching biblical literature or to the devising of programs for a department within the church, such as the Sunday School, or for a section of the program designated "Religious Education." It includes every enterprise or process within the organized life of the church and every agency and influence within the total life of the community by which the church can stimulate personality, in its various interactions and interrelations, to become increasingly religious. The church could be the primary religious agency in the community if it were to accept responsibility for the stimulating of all experience, wherever it occurs—settlements, Christian associations, public schools, recreation, business, and so forth—to become religious in quality.

It is not so much a new method of revising our present organizational machinery as a fundamental philosophy of what we want to accomplish that is imperative. Much of our obvious inefficiency in "organization and administra-

tion" is frequently more a symptom of muddled and inadequate philosophy than of incompetent business administration.² Hence, discussions concerning "organization and administration" which subordinate primary causal factors and basic philosophy are misleading and futile.

Since we wrote the article dealing with the rethinking of organization we have had several letters asking us how to organize local churches for religious education. Some of these requests were for printed programs which "we can use in our work." No mere administrative substitution of a new set of stereotypes for an older one will suffice; the church is confronted with the same baffling problem of reorganization that has confronted the public school. The struggle in public education between "transmission of knowledge"—autocratic transfer—and a democratic, creative, experimental approach is still on. While the pioneering types of schoolmen have been insistent in their demands and have produced ample evidence to convince even the most conservative of the validity of their contentions, progress has been slow. But, they have made progress. Churchmen should find it easier to make changes than do the public school leaders in the routinized, state-supported institution. But for the most part religious educators, when they have talked education at all, have merely reiterated the platitudes of public school men or slavishly followed their methods. The arraignment of public school educators by Rugg and Shu-

maker in their recent book, *The Child-Centered School*,³ accusing them of dodging the issues and substituting administrative makeshifts rather than scientific reconstruction, might also be made of religious educators.

A working knowledge of a few basic educational principles is imperative. This is particularly true since religious educators even in the more progressive circles have put major emphasis upon curricular materials and methods to such a degree that, for the majority of administrators, grades, diplomas and plans are still paramount in their thinking.

The concrete devices in program planning which we may suggest rest upon the assumption that they are to be considered merely as guides by individuals who are primarily interested in discovering their own capacity for leadership in their work. When we say that an understanding of educational principles is a prerequisite, we use the term "principle" to indicate not merely opinion about, or assent to, abstract concepts but to designate a fundamental attitude in the individual. Let us now turn to an analysis of the principles.

(1) We are living in a constantly changing physical and social world where continuous and critical reconstruction of experience is inescapable. "Things are happening about us and to us all the time,

2. Professor George A. Coe, in a personal letter commenting upon our article, "Rethinking Organization for Religious Education," and the objectives of his forthcoming book, *What Is Christian Education?*, said: "Back of our present organizational inefficiencies is something deeper than ignorance of education. The basic trouble is in our religion itself. Yet in our religion itself is the healing for our trouble. What I have endeavored to do in this study of specifically Christian education is to turn the light upon the most vital thing in our religion, which is at once the oldest and the newest. Because it is both the oldest and the newest, it is the one thing that can provide proper conservation for our institutions and yet proper plasticity." *What Is Christian Education?* has been read in manuscript by the writers. It is the most searching and brilliant contribution Dr. Coe has made to modern religious education. A reading of it as well as his *Motives of Men* would greatly supplement this article.

3. "Conspicuous among the administrative makeshifts was the nation-wide movement to reorganize the middle grades, which the Messrs. Judd, Johnston, et al, launched through their respective educational journals and on the stump. In the ten years following 1910 more than 500 school systems built junior high schools, but this movement, too, was administrative rearrangement; it was not reconstruction. It was superficial, not fundamental. Apparently these leaders, well-meaning but timorous organizers of the formal school, were willing to try any external makeshift that would permit the school to continue as a going concern. Obligated to the community to teach school through five days a week, nine months in the year, these cautious persons would not radically alter the existing order except as they could set up somewhat similar machinery to take the place of what was discarded. Hence the makeshift character of the reorganization, merely knocking out one piece of educational structure after another and hammering new props in place. This administrative reorganization did advance the educational level in America—somewhat. But now, at the end of three decades of it, we find that only the slightest beginnings have been made in the direction of sound reconstruction of the activities and materials of instruction." Harold Rugg and A. Shumaker, *The Child-Centered School*, p. 23 ff.

and to some of them we impute meanings. Be the meanings imputed by different persons the same or different, we cannot avoid the imputing. We are made for conversation with our kind."⁴

There can be no escape from our world, no turning back the hands of time, no ignoring of the powerful forces that are constantly playing upon our lives. Contemporary educational diagnosticians, while differing widely and scarcely agreeing at all in many of their educational theories, are almost unanimous in agreeing that we are living in a changing world and that "facts may," as Kilpatrick puts it, "nevertheless enjoy only temporary validity."

A survey of the best books in education and philosophy reveals an extraordinary amount of space given to an emphasis upon a recognition of the causal factors in our changing mores and the element of change as prerequisites to modern educational planning; in other words, it is a point of view which these writers feel must be attained before any fruitful educational results can follow. John Herman Randall, Jr., in his recent book, *Our Changing Civilization*, has brilliantly described the changes now occurring which demand revision of our point of view and method. The following lines epitomize his analysis:

Business had called to life the machine industry, and science had steadily spread its intellectual control over beliefs. The coming of the machine and the triumph of the laboratory at length so altered the scene in which we of today move, that we now face a far more thorough adjustment. . . . The cultural changes of the modern period seem now but preludes to those we must undertake.⁵

Not only do we live in a changing world, but as educators we are responsible for training people to bring about more intelligent, scientific change. Current educational literature is emphasizing these factors as probably in no other period of our educational history. The

following quotations, selected almost at random from recent literature, indicate the importance educators ascribe to this phase of modern education. With slight changes in style, these statements might be taken to represent the consensus of educational opinion regarding the rôle of education in a changing society.

B. H. Bode, in his *Modern Educational Theories* points out that education as a preparation for a predetermined social and vocational status is *passé* in our scientific and industrial era:

The educational system which we inherited was devised under conditions and for purposes which have passed or at any rate are in process of passing. We no longer have a rigidly stratified society, and so we are ceasing to regard education as a means of preparing persons for a predetermined social and vocational status. Moreover, the tremendous industrial and economic changes that have taken place, owing to the applications of science to the problems of everyday life, have placed a new emphasis on the importance of understanding the social life by which the individual is surrounded and of which he is a part. The social structure is no longer an open book. It is so endlessly complicated that social insight apart from intensive study is an idle dream. Consequently the educational problem today is different from what it was in the past.

George S. Counts, in a recent article in *School and Society*, warns against any attempt to uphold one philosophy when in the modern age of swiftly moving events one may change philosophies half a dozen times in a lifetime:

The basic cause of conflict, I think, is found in the fatal human liking for absolutes. Every individual or group tends to regard its own peculiar philosophy as altogether good and true and right. Although in the modern age of swiftly moving events one may change philosophies half a dozen times in a lifetime, most of us are inclined to regard the particular philosophy to which we hold for the moment as partaking of the nature of divine revelation—fixed, unchanging, eternal. As a consequence, the usual attempt to evaluate educational philosophies is almost certain to be fruitless: one philosophy is judged in terms of another. As a mental exercise this is of course easy enough, but since any philosophy worthy of the name is prepared to meet attacks from practically every quarter, such a procedure is without practical outcome. The very existence of different philosophies would seem to presuppose the existence of different systems of value—sys-

4. John Dewey, *Characters and Events*.

5. John Herman Randall, Jr., *Our Changing Civilization*.

tems of value for which there is no common denominator. Obviously, to set up one as a standard against which all others are to be measured is to beg the question at the outset. It can only precipitate a trial of personal strength between the champions of the opposing philosophies.

W. H. Kilpatrick, writing in *School and Society* on the topic "Philosophy and Research," urges that change as an actual factor in our world be given its rightful place in educational thought:

If change as an actual factor in our world were given its rightful place in educational thought, many current emphases in the discussion of learning would undergo great transformation. The need for the continual criticism of current thought assumptions in the light of their wider bearings would of itself, apart from all other considerations, suffice to give to philosophizing a permanent place among the higher services of thought to man. That such criticism is painful to all varieties of fundamentalists is only additional reason for demanding its continuance.

Not only a point of view and method, but a point of view consistent with the best insights of modern scientific life, is a basic requirement for anyone who assumes the rôle of a religious and moral leader for this generation. Without proper perspective and insight, good intentions in the realm of religious education are apt to lead not only to maladjustment among those who are to be "educated," but to a pessimism quite out of harmony with the real spirit of contemporary society. Nothing is more pathetic than the frantic appeals of parents, teachers, preachers and other persons who, imbued with the attitudes and standards of a rural age, are unable to understand or appreciate the potentialities in the trends in our contemporary culture. For the most part they are disillusioned and merely drifting. Some have become cynics or pessimists. On the other hand, to be up-to-date, to accept the scientific point of view, does not mean that one blindly accepts modern civilization as ideal, uncritically adopts the newest theories and accepts the current fads, or even agrees with what many consider the best methods and principles. It does mean

that he has an open and trained mind, an inquiring attitude, a studious habit, and an objective attitude toward his work. He should be willing to view himself and his task in as dispassionate a manner as is humanly possible, being always willing to be criticized and to criticize his own work.

The conscientious and seeking type of mind has recourse to a wide range of helpful suggestions that are constantly appearing in the better publications. During the last year, a number of really significant books have been published, which attempt to set forth both a point of view and method consistent with modern needs. Books of this type have not been widely read, according to our observation, by ministers or other leaders in religious education. Even though they have not been labeled "religious," and some would say they are not in the "field of religious education," they are absolutely essential in the development of an adequate point of view.

Such books as the following are indispensable to any one who desires to understand the religious educational task of our day: George A. Coe, *The Motives of Men*, and *What Is Christian Education?*; John Dewey, *Characters and Events*, two volumes; William Healy and others, *Reconstructing Behavior in Youth*; C. J. Herrick, *Our Thinking Machine*; The Inquiry, *Community Conflict*; Everett Dean Martin, *The Meaning of a Liberal Education*; W. B. Pillsbury, *The History of Psychology*; John Herman Randall, *Our Changing Civilization*; Jesse Steiner, *The American Community in Action*; W. I. Thomas, *The Child in America*. These are only samples, many of them semi-popular in nature and perhaps not the best selections. The type of book one should read depends upon the background of the reader. But, regardless of the background, the book should be written by one who is an authority in the field and not by one of the many popularizers who, under the guise of

scholarship, set forth half truths with a finality that no scientist would dare assume. An internationally known anatomist, commenting upon the tendency of ministers to read "popularized" science, said, "The difficulty with most ministers is that they get their ideas second or third hand and pass them on with a sense of finality far beyond what the scientists who set them forth in their original statements would have done." He was referring to a recent sermon he had heard on the book, *Microbe Hunters*. This book, according to his judgment, was utterly unscientific.

(2) Humans are active beings. We are constantly behaving, whether in face-to-face relationships of the family or business or in pursuit of pleasure. In turn, our behavior is continually being modified by complex hereditary and environmental factors. Out of sharing in this stream of activity, each individual is constantly attaining some kind of character. The problem, therefore, of character building cannot be ignored, because each person is always a "character" of some kind. The question is, what kind and quality? "Conduct," Kilpatrick contends, "is character interacting with situation or environment."

(3) The nature, quality and intensity of the activity determines the results. It is patent that by activity thus conceived, we mean much more than mere physical motion. We include every phase of the individual's life in all his interactions and interrelations. This presupposes selection and choice in activities and the ideals that elicit them. Ideals, imagination and discrimination are predeterminers of the value to be derived from a particular activity. The element of discrimination is so important that many writers, such as Edward Dean Martin in *The Meaning of a Liberal Education*, contend that creative thinking is all there is to morals.

Many church procedures cannot be designated educational in any real sense. A Sunday school class, for example, not

infrequently is considered one of the major "activities" in a particular church. It is possible, however, for it to be so formal that a child may sit through any number of classes without being influenced in motivation. Outwardly—in answering questions or talking glibly about religion—he appears to be "interested" and alert. The activity into which he has been forced is outside of his normal run of experience, and hence is imposed, mechanical and unreal. The class does not offer him an experience in revaluing issues.

One of the most significant tests of moral insight and intellectual acumen lies in the ability to select lines of activity that challenge the deepest interest and the highest powers. To what is the individual sensitive? What does sensitivity imply as to selectivity? Particularly are those questions pertinent for the group leader or teacher. As we have indicated before, there are varying levels from which selection can be made. Some lines of activity, regardless of what one attempts to do toward enriching them, inevitably dwarf and disorganize personality, stifle imagination and creativity and end in socially undesirable conduct.

Individuals are active in many ways and have varying motives. If the motive is right and the interest genuine, one might rightfully expect desirable end results; yet some activities have little or no character building potentialities. In a socially negative type of activity, such as bootlegging, the educator could work with an individual forever, and as long as the line of activity remained the same, the end results would be negative. A total substitution of interest and motivation would be imperative. Character that rests on blind conformity or mere habit response—character in which moral deliberation does not exist—is becoming increasingly futile in a world where quick thinking and keen judgment of values are constantly being demanded.

Our literature and everyday experi-

ence are full of examples of persons being made or unmade by shifts in interests through accidental or deliberate selection of activities that are fraught with significant moral and spiritual possibilities. One might venture a generalization to the extent of saying that any individual who does not find some great movement or issue to which he can give himself with sacrificial abandon, cannot, regardless of other qualities, attain complete self-realization.

Salmon O. Levinson, "the hero of the peace pact," illustrates our point.* In March, 1918, Mr. Levinson was the head of a well known firm of corporation lawyers specializing in the reorganization of insolvent industrial concerns and railroad companies. Conventionally, he was an honest and religious man. He could have gone on indefinitely dealing with the mechanical and technical aspects of his profession. He decided, however, that while continuing his practice as a lawyer he would investigate the standing of war in international law. He discovered that there was no law against war, but that, in fact, war was the supreme legality in international relationship. During the ten years that have followed, Mr. Levinson has put himself into the campaign for the outlawry of war with such abandon and power that through his efforts the major nations of the world through the Kellogg Peace Pact agreed to make war a crime and legally to outlaw it. Through grappling with vital human issues and subordinating personal and routine professional interests to a great ideal, Mr. Levinson obtained a moral and religious experience of incomparable worth and contributed to a paramount social need.

(4) Every phase of the church program — sermon, pastoral calls, church school classes, choir, socials, dinners and recreation — is educational in import.

Spectacular arguments regarding the pros and cons of "curricular" and "extra-curricular" activities and their relative place and worth have been spread widely upon the pages of the best educational journals during the last decade with the result that most enlightened public school teachers are convinced that "classes" are not the only educational factors in the school situation. The superficial line between "curricular" and "extra-curricular activities" is slowly being erased and the child in his total environment is being made the significant factor.

Various points of view have been championed, all of which tend to insist upon a more inclusive conception of the curriculum than mere classes. H. C. Morrison, in *The Practice of Teaching in the Secondary School* in his chapter on "Right Attitudes Toward Conduct," says, "The task of developing right conduct was commonly felt and probably still is felt to belong peculiarly to the administration. Not so, the school in its influence upon the pupil is a unit. The primary duty of the school principal in the field is to organize and direct the influence of the school." W. H. Kilpatrick in a recent article in *School and Society* warns, "But the curriculum problem is not a limited problem. It involves all of life for these pupils and for all whom they will influence."

The church should give greater recognition to this trend in public education. The curriculum of religious education is likewise vastly more than biblical courses. Every phase of the church is educational in import; one cannot conceive of it otherwise. The reach of the church is not circumscribed by the range of activities within the four walls of a building, for church members are always involved in a net work of "secular" activities and interests. The church, at its best is an integrating force concerned primarily with the individual as a member of society and not merely as a member of an institution. Personality, from the socio-

*"The Real Hero of the Peace Pact," an editorial, *The Christian Century*, July 31, 1929.

logical point of view, is a group product.

We in nowise minimize the church experience as an end in itself if this end is considered in the light of its effect upon even wider goals. The church in itself is, or can be, one of the most significant primary groups. Life within the church family can be made a significant family experience—a socially, mentally, and spiritually satisfying experience. Our warning is that it should not stop here. Many churches are neither meeting their opportunities for warm, vibrant and intelligent family fellowship within the church group nor the challenge of extra-church activities. The ministers still speak of organizing their church programs with scarcely a hint of the scope of activities reaching beyond the walls of the church into the so-called extra-church activities. Even within the church, religious education is considered almost synonymous with the administration of special classes, Sunday courses, young peoples' work, and so forth. The same statement applies to other religious workers as well. For example, it is only comparatively recently that Y. M. C. A. secretaries have recognized that an incident in a gymnasium class might present greater opportunity for the changing of attitudes than any amount of lessons could do. One city Y. M. C. A. was accustomed to devote an entire week toward developing "world brotherhood spirit." Prominent speakers were secured for addresses, special classes were conducted, literature was distributed and every form of high pressure propaganda used to "get over" the idea. An observer, however, noticed that this Y. M. C. A., which was located in a polyglot community where many races were brought together in gymnasium classes, had not thought of the situation arising in these classes as opportunities for the developing of religious attitudes. Many deep-seated racial conflicts and animosities were revealed in the process of a volley ball game, but the physical director did

not see in them an educational opportunity. As we see it, the gymnasium class was an even more significant opportunity for religious education than the so-called religious meeting or classes.

The conception of the total church procedure as educational in import obliterates the mechanical division between formal and informal, curricular and extra-curricular activities in religious education. It is also a protest against the tendency to conceive of religion chiefly in terms of its institutional aspects, as something imposed rather than emerging out of the great trunk line experiences of daily life. Religion, as we are using the term, is not synonymous with "sacred activities," with institutional rites and symbols, or with church services. These are probably more the result of the religious experience than the creators of it.

We have neither inclination nor space in this article to enter the controversial field of religious definition. We merely insist on steering clear of the dangers of confusing religion with credal statements, with rites, symbols and ceremonies or metaphysical speculations, or with ecclesiastical organizations, important as these may be when rightly used. Whatever one's definition, the end result should be in terms of a quality in everyday thinking and acting—functional. Whatever concept one selects will have significance only as it is made central, vital and dynamic in the activities of everyday living. It is with our present situations—our problems, issues, interests, ideals and aspirations—that we are to grapple. We are not opposed to "organized religion"—quite the contrary. But we sharply dissent from the view held by many, which continually relates "religion" to traditional forms, images and concepts.

For those interested in comparing more recent religious definitions and in thinking through a religious philosophy, we recommend the following books: George A. Coe, *The Motives of Men* and *What*

Is Christian Education?; Edward Scribner Ames, *Religion*; John Herman Randall, Jr., *Our Changing Civilization*; H. N. Wieman, *The Wrestle of Religion with Truth*; John Herman Randall, Sr., and John Herman Randall, Jr., *Religion and the Modern World*; J. B. Pratt, *Religious Consciousness*; A. N. Whitehead, *Religion in the Making*; Edwin A. Burt, *Religion in an Age of Science*.

Valuable as are such attempts to define religion in terms of current needs, it is constantly necessary for us to remind the religious leader that his attention must be focused directly on the goal of the ideals, aspirations, dispositions and skills sought rather than on mere speculation about the goal or on the instruments by which the goal is reached. We must look for the religious quality in the experience of those with whom we work. What do we mean by the "religious quality" in experience? In a game, for example, whenever and wherever it recreates, enlivens, establishes rapport, and enables one to live gloriously and to prepare for more effective action in the future, it has in it the religious quality. Any game, therefore, regardless of the piety of the leadership or the auspices under which it is held, which does not affect the participants along the lines described is not religious.

Dewey states the case as follows:

But we do not find it feasible or desirable to put upon the regular teachers the burden of teaching a subject which has the nature of religion. The alternative plan of parcelling out pupils among religious teachers drawn from their respective churches and denominations brings us up against exactly the matter which has done most to discredit the churches, and to discredit the cause, not perhaps of religion, but of organized and institutional religion: the multiplication of rival and competing religious bodies, each with its private inspiration and outlook. Our schools, in bringing together those of different nationalities, languages, traditions, and creeds, in assimilating them together upon the basis of what is common and public in endeavor and achievement, are performing an infinitely significant religious work. They are promoting the social unity out of which in the end genuine religious unity must grow. Shall we interfere with this work?

Shall we run the risk of undoing it by introducing into education a subject which can be taught only by segregating pupils and turning them over at special hours to separate representatives of rival faiths? This would be deliberately to adopt a scheme which is predicated upon the maintenance of social divisions in just the matter, religion, which is empty and futile save it expresses the basic unities of life.

We are far, indeed, from having attained an explicit and articulated consciousness of the religious significance of democracy in education, and of education in democracy. But some underlying convictions get ingrained in unconscious habit and find expression in obscure intimation and intense labor, long before they receive consistent theoretic formulation. In such dim, blind, but effective way the American people is conscious that its schools serve best the cause of religion in serving the cause of social unification; and that under certain conditions schools are more religious in substance and in promise without any of the conventional badges and machinery of religious instruction than they could be in cultivating these forms at the expense of a state-consciousness.⁶

The foregoing principles being true, the rôle of the leader is radically reversed from that of one who passes out knowledge and supervises a routine program to that of a master educational engineer. We use the term engineer, for the genius of educational leadership lies not only in finding out what is wrong, but in enabling individuals and groups to discover and use the maximum of their inherent power in a creative, progressive reconstruction of experience. The educational leader is not merely to create interest in the routine church enterprises, such as Sunday school classes, sermons and attendance; his task is to stimulate the use of these enterprises in giving meaning to all the processes of living. The individual with whom the educator works participates in varied activities and his behavior is modified not merely by one set of experiences or institutional contacts, but by many. The leader, therefore, to be able to help him in personality enrichment and desirable conduct, must conceive him in the rôle he plays in all of his interactions and interrelations.

⁶ John Dewey, *Characters and Events*, II, p. 314 f.

The individual is not only a church member, college student, or member of the "Y," but he is also a member of a family, a banker, a lawyer, or a laborer, environed by a total culture. The engineering conception, therefore, is that of a diagnostician, sizing up the individual or the group in the light of both his individual and cultural aspects—in the light of the actual situation, conditions, needs. He does what the mechanical engineer does in planning, constructing and completing a bridge, but does it even more fundamentally, because he is dealing with the stuff of which people and societies are made. This is no task for amateurs, for the processes by which personality is enriched are exceedingly complex, and vary with each situation.

The conventional understanding of leadership in the church has caused the minister to conceive himself in somewhat the same rôle as that of a business executive in the commercial world. Both training and experience have developed attitudes in prominent ministers quite incompatible with the spirit of a co-operative quest and sharing. Many such ministers have taken an efficiency cue from the industrial bosses in their membership. They have taken over what Morrison has called the factory psychology. They conceive themselves as captains of a great enterprise sending out orders to their subordinates. These instructions are couched in such language that each co-worker, if he remains with the organization, tends to develop a technique for finding out what the boss wants done and then doing it.

The leader, as we conceive him, must be a master strategist in co-operation with his fellow staff leaders, the members of his church, and with leaders in other significant agencies and movements. The end results of his own program in its final impact upon the community will depend upon a statesmanlike co-operation with other agencies and influences interested in similar goals. For example, our

modern child psychology has made clear to us that the development of personality in an individual is dependent upon not one agency or influence, but upon all agencies and influences affecting child life.

Healy and Bronner, in *Reconstructing Behavior in Youth* show not only the absolute necessity for institutional co-operation, if either normal or abnormal children are to have a chance, but also the necessity for a leadership conscious of the total community situation.

The clergyman who knows his community and who sees part of his interests to be in the field of social work, exercises a great power in the field of child care which we are considering. He is frequently appealed to for information about prospective foster families. He is asked to appraise the social welfare values of a certain street, a neighborhood, a community, or some of its schools. He is sought out when the special home must be found for the particular child. Clubs, classes, and scout troupes radiate from his region of influence. He should understand the spirituality of childhood and the tremendous task any child has in making his social adjustments. He knows that for these special children as for others "the question of a little more or less is often the question of life or death." The clergyman may be the source of at least some of the courage and faith in and love for humanity which makes a foster family continue the care of a child who is a constant irritant.⁷

If in this section of our article we have appeared to devote an unproportionate amount of space to the discussion of principles and leadership attitudes it is because we wanted to emphasize that program-making is not a simple, parlor-pastime project; that it is vastly more complex and significant than traditional church enterprises and concepts; that its educational outcomes in terms of changed and desirable conduct depend primarily on attitudes and insights of leadership and not merely on the number of meaningless activities carried out or the quality of text books used; and that any proposed devices or plans should be used only as guides through which each leader should work out his own program in terms of his peculiar needs.

7. William Healy, Augusta F. Bronner, and others. *Reconstructing Behavior in Youth*, pp. 189-190 ff.

Developing Adult Emotions

JOHN J. B. MORGAN

SOME TIME ago a woman of about thirty-five came to me in a condition of utter depression. She told, between sobs, of the futility of life. She had accomplished nothing for herself, had succeeded only in making others unhappy and had nothing to which to look forward. She complained that upon retiring she was unable to sleep, that she would lie awake for hours, sometimes for the entire night, with her mind going in a vicious circle reviewing her unhappy condition. Upon questioning, little concrete data appeared upon which one could blame this severe depression. Her life was rather free from those severe crises which one naturally expects to find when a person is depressed. The solution became apparent only when she told some things about her early life.

When she was a tiny child, her father had one day done her a particular favor and had thereby aroused the jealousy of the mother. At least this was the interpretation given to the incident by the child. That night she heard her mother and father in the next room quarrelling. She could not hear their words but assumed that she was the cause of it. The emotional reaction to this situation was so great that she stayed awake the remainder of the night in a condition of acute fear and remorse.

From that time on she would watch the relations of her parents with subtle and keen curiosity and upon each little manifestation of enmity would become very much depressed, thinking that she was to blame for it all. Consequently, she took it upon herself to keep the two at peace and went to great lengths to

make certain that she showed no affection toward her father. Since he was very fond of her, this situation led to a feeling that perhaps she was making him unhappy by her coldness, so there developed little surreptitious exchanges of favors between them with a fear that the mother would sense them, and a consequent scene if perchance she did. As the years went on the amicable relations of her mother and father did not improve so that for years she felt that she was failing in spite of her heroic efforts to keep things harmonious. She never married, never could become interested in any young man. She gave as the reason for this that she must stay in the home in order to keep the home intact while at the same time she blamed herself for the petty bickerings which were constantly occurring.

When viewed in retrospect with the emphasis which we have given it, this case sounds unusual and absurd; but it typifies the sort of thing that is happening all the time. It is the sort of thing that could have been prevented if it could have been handled correctly when the child was young. This girl had as much right to happiness as any human being had. She was denied it by a peculiar combination of circumstances. Perhaps if we analyze some of the factors that enter into the development of a well rounded and happy individual, we can correct just such situations in their early stages when we find them and prevent others which might develop.

Perhaps if we ask ourselves what we would like to have life give to us, we can formulate some notion as to what we

should strive to give a child to make him happy.

1. A child should be given opportunity to develop his own individuality.

2. He must achieve something which will bring him personal satisfaction.

3. He must be taught to develop an adequate emotional life.

4. He must find a stable place in society where he will be recognized by his fellows and feel at home with them.

We shall consider each of these requirements in turn, examine the manner in which each may be achieved, and note some of the dangers which lie in the path of their attainment.

THE DEVELOPMENT OF INDIVIDUALITY

There is a growing body of evidence that individuality is begun in the very early part of the child's life. A recent experiment illustrates these findings. Judges who knew nothing of the infants were given opportunity to judge them as to their dispositions, placing at one extreme those who were exceptionally good natured and on the other the ones who were extremely fretful. It was found that, on the whole, those babies who were in the public wards, who had nothing done for them except the most essential things such as bathing and feeding, were much more good natured than those who had private nurses and were cared for meticulously. In other words, the child who in the first few weeks of his life is so painstakingly cared for that his individuality comes to be swallowed up in the ministrations of his nurse begins to show signs of fretfulness and what we might call bad disposition. Of course we would not imply that such a fretful child is doomed to be fretful for the remainder of his life, but he is here having foundations laid which will either lead to a bad disposition or need correction by more judicious care.

The deduction from this is not that the child should be ignored and permitted to

develop spontaneously. Consequently, the question is not, primarily, how much guidance shall we give the child but what shall be the nature of that guidance? Infancy and childhood are periods in which the plastic organism receives a great variety of impressions, the result of which determines his personality. His individuality is not assured by denying him all impressions and it may be ruined by giving him too much supervision.

Wisdom in child training consists in giving the child help and guidance when he needs it and permitting him to work out his own problems when he is able to do so. Furthermore, there should be a continual change in the amount of supervision as the child grows toward maturity. Proper development of individuality means less and less control until as an adult the person has learned to depend upon himself.

The greatest danger in the way of the normal development of individuality in the child is the preconceived notion on the part of the parent or teacher as to what his child should become.

Often an adult will determine that his child shall not be cramped where he has been. One man, for example, had a particularly difficult financial struggle throughout his boyhood. He was forced to earn his own way and with pitiful struggles educated himself. The recollections of these struggles filled this man with such bitterness that he determined that his boy should not suffer what he had suffered. Consequently, he went to extremes in providing him with a too liberal allowance. His idea of what the boy needed in the way of training in financial affairs was totally obscured by his own emotional attitude toward the question.

Another man who had a struggle to be honest when he was a child decided that he would teach his child absolute honesty. He had so far overcome his own tendencies that he had been entrusted with the

directorship of a very large bank. To his amazement he learned that his daughter was stealing. He increased the severity of his surveillance of her to such an extent that she was not trusted to the slightest extent. Now this girl is approaching womanhood and has developed an irresistible impulse to take things from stores, to forge checks and to steal money whenever opportunity offers. This father was so blinded by his zeal that he failed to see that his too close supervision was destroying every possible chance for his daughter to develop an adequate notion of property rights and to learn to inhibit any tendencies she might have had toward dishonesty.

In some cases, the parent or teacher does not have such a well defined purpose in his supervision but becomes obsessed with the notion that he must do the best for the child. Doing the best easily becomes perverted into such close direction that all opportunity for spontaneity is denied. It leads to the treatment which we commonly know as nagging. Strangely enough the parent who nags seldom sees it as such; he calls it helping the child. In a great many instances where parents have come to us with the request, "What can I do to help my child?" we have been led to give the advice, "The best thing you can do for your child is to let him alone." Such advice is the hardest type of thing for the parent to follow. The trouble in such cases is that the parent has some insatiable urge to do something for the child.

It is often pathetic to see a child struggling to free himself from such a well-intentioned nagging adult. Often he develops a tremendous conflict between what he considers a loyalty to his parents—a feeling that he should out of respect follow this strict guidance—and an urge to be an individual capable of at least doing some little things for himself.

More subtle and more pernicious in its effect is the smothering of individuality

in the child under the guise of affection. The parent who uses such tactics gives outsiders the impression of being very self-sacrificing. But he burdens the child with an ever increasing load of obligations because of these sacrifices, at the same time convincing himself that he is doing the best for his child. True affection of a parent for his child means not an increasing intimacy of the bonds which tie them together but a better and better understanding of the sort of child who is developing as the days pass. Such an understanding involves some conception of where the child's life is pointing, an analysis of the things that will be for the child's best interest and guidance only in so far as the child's best interests are concerned. While this may seem like a bitter prescription, it will be found to bring more lasting satisfaction to the parent than the futile attempt to bind the child to him forever. The devouring parent becomes filled with a gnawing fear, as the child comes to maturity, that he may lose him. The attempt to bind the child closer is a sure way to lose him, for in this event the child has to fight every attachment and make a clean break to attain freedom. True love permits some individuality and spontaneity to the object of one's love. The more genuine the love, the more is this true. Love which would absorb the entire personality of the loved person into one's self is merely the expression of love of one's self. How often the latter characterizes parental love, I can leave you to judge.

A child when subjected to too much parental or teacher influence and direction may react in different ways.

(a) Some children accept the directions, follow them implicitly and so become mere echoes of those who have them in charge. Usually they are held up as examples of what a child should be. They are models of discipline and cause little trouble. In some positions of life

they are very valuable but they are not the persons who do anything very startling. They shun authority or positions of stress.

(b.) Another type of individual finally breaks through the restraint and becomes ultra independent. They are to be found in every university and in the business world. They are the radicals who follow any cause which has the appearance of involving independence. All you need to say to them to arouse their opposition is to ask them to be conventional. Independence and individuality to them involve being different, so they become religious radicals, or ultra moderns and do what they think are wild and independent things. Many of our criminals are driven by this impulse to be independent.

(c.) Another type of person feels the restraint imposed upon him and attempts to get away but is not quite able to do so. These individuals become neurotics, driven between conflicting impulses to conform on the one hand and to be independent on the other, but never having the stamina to do either with freedom.

The beginnings of individuality in a child are built upon influences which he is forced to receive because he is too helpless to do otherwise. As he grows older, he reacts to these influences in one way or another and becomes more and more independent. The place of adults in this development is more and more to withdraw coercion and to leave the child more and more spontaneity, bringing pressure to bear only at strategic points. This, if followed, develops an adult who has learned to be independent, who has learned the normal restraints that society imposes, but exercises these restraints from internal inhibitions and not because of pressure from the outside. He thus achieves the true happiness of individuality, the feeling that he is controlling his own destinies.

ACHIEVEMENT

The thrill of success is the right of every human being. Few things in life give a person as keen a pleasure as the feeling that he has met a difficulty and has accomplished something in the meeting. It is the anticipation of accomplishment which furnishes all incentive to activity, and it is the recall of past accomplishments which encourages one to meet the new difficulties and tasks of life.

If success were measured by any absolute standard, the joys of success would be reserved for those of peculiarly high ability. Society may reserve its plaudits for relatively few exceptional individuals, but each person can get the thrill which comes from achieving something which is in the range of his ability. Failure to appreciate this fact often makes adults unwittingly discourage young people when they have achieved something and makes them actually cruel in their treatment of those who are not particularly gifted. The fact that a person of limited intelligence can get joy from accomplishments which to others may appear trivial is illustrated by the following incident:

One day during the war a soldier came to the psychological examining board in one of the camps and asked to be given a mental test. The request was so strange that he was asked why he wanted the examination. He then told how he was unable to learn to drill as the rest of the men did. Because he was so slow the captain was in the habit of getting him out in front of the company and amidst oaths making him attempt to keep step while the soldiers in the ranks grinned. He wanted to learn but he could not. He wanted us to give him an examination to determine his ability and if he was not as bright as the rest to have him changed to the remount depot where he could care for the mules. He proved to have an I. Q. of 70 and was transferred as he had requested. In a few weeks he

came back to see us with a beaming countenance to tell us that he was supremely happy caring for the mules, and that his organization was to start overseas the next day.

If this condition operated only with those of inferior intelligence, the situation would not be so serious; but it is found only too often in children of normal intelligence because they have not done so well as their parents or teachers thought that they should do. When these situations are analyzed, it is usually found that the adult is attempting to have the child make up for some deficiency which he has experienced in his own life. For example, a bright girl was brought to us because she was failing in school. We found that her mother was constantly prodding her to work harder, to do better than she had done, until the girl had lost all interest in everything. Conversation with the mother disclosed the fact that she had been very ambitious as a child but had not realized any of her ambitions. Consequently, she looked forward to her child's doing what she had not been able to do. She was projecting upon her child her own failure to take lessons in aesthetic dancing. The child's attitude toward this dancing came out when she told us with a cynical laugh that she was awkward and looked like a clown when she tried to dance.

Obviously, such methods are not designed to teach the child the joy of achievement. They are teaching her the pangs of failure because too much is demanded and in lines in which a sufficient interest has not been built. Such treatment is robbing the child of one of her rights, the right to enjoy success. Success means nothing to one who has been driven to it by constant nagging.

We all tend to help children too much with their problems. This is partly because of the thrill we get from taking care of one who is weaker than we are,

and partly because we can show our superiority by doing for the child what he would find it difficult to do himself. If we do restrain ourselves enough not to help, we are likely to disparage or severely criticize the performance of the children in our care. If we look at such conduct on our part frankly, we can see how contemptible are such methods of glorifying our egos.

Training in achievement comes from giving the child simple tasks at first, permitting him to work them out himself and making sure that he feels that his accomplishments have been worth while.

We all have to work. The child has to do many unpleasant things in this life, but it is our duty to teach him to be happy in his work. Such happiness comes when he has learned the joy of achievement—the thrill of success.

ADEQUATE EMOTIONAL LIFE

There is no phase of life more important for lasting happiness than the proper development of the emotional life. From earliest times, people have recognized the importance of emotional life. But the fact that errors in this field may lead to violent disturbances has led to a policy of inhibiting all emotional outlets rather than providing a normal and legitimate outlet. This tendency has led adults to teach children to fear their emotions. Consequently, we have all tended to hide the fact that we have any feelings. You may attend a theatrical performance which is designed to play on the emotions of the auditors and observe the audience responding in sly ways but making a heroic attempt to cover all overt expression. The solution is not utter abandonment to any stray emotional stimulus, nor absolute inhibition, but rather selective training. Certain types of emotional reactions should be cultivated, others should be diverted. Some particular ways of responding should be fostered and others avoided.

Regardless of the classification of emotions which we may adopt, they may all be classified under two general heads, as Overstreet has pointed out, the expansive emotions and the contractive emotions. The expansive emotions should be developed and the contractives should be limited to expression only on rare occasions. The expansive emotions can be further subdivided into courage, joy and love, the contractive into fear, sorrow and hate. While fear has its place, courage should be dominant in this pair; sorrow may be valuable on occasion but joy should predominate; and, while hate may at times be necessary, it should be overshadowed by love. We shall discuss each of these three pairs in turn.

In primitive times, fear had a vital place in life in enabling the individual to flee from situations which could result only in destruction if flight was not resorted to. In modern times, the situations where fear is essential are relatively few. One thing a child should be taught to fear is to cross a street without due precautions. Such a fear may be taught by making the child acquainted with instances where others have been hurt, reinforced by physical punishment if he disobeys. It would be difficult to name as many as five other situations which require the same type of training. Hence, the great problem today is not how best to make the child afraid of specific situations but how to train him to avoid unnecessary fears.

There is a widespread tendency to extend the use of fear from the realm of possible physical injuries to moral injuries. We question the advisability of using fear in this connection to any great extent. For example, what is the customary manner of teaching a child to be honest? If we catch him in a dishonest act we punish him physically, withdraw our affection or warn him of the evil which will befall him if he repeats the offense. Take a number of grade school

children and ask them why they should not steal and they will tell you, "because if you are caught you will be put in jail." In other words, the child has learned to be honest because he is afraid to be dishonest. Let some circumstance occur to mitigate that fear, such as a successful stealing episode which convinces him that his chances of getting caught are not so great, and he has no inhibition against recurrent thefts. The better way is to teach him that it takes courage to be honest, and develop this courage. Teach him that honesty is based on a social contract between the different persons in a society, a contract to the effect that each will refrain from taking the things belonging to the other with the understanding that the other will refrain from taking his things. When the opportunity comes to steal, refraining from so doing indicates courage enough to stand by the bargain that he has made.

The same principle should apply to training in other types of morality. A child should be taught to be sexually social not because he is afraid of acquiring some disease or other dire consequences but because it is more courageous to treasure this part of his life for the expression that was meant for it. If he is restrained only by the fear, when he learns some way to circumvent the dangers he has no stabilizing influence left.

Furthermore, in using fears for moral restraints, the warnings are usually overdone. Most children soon discover this over-emphasis, and it makes them discredit totally all that has been given them toward fear development. In such cases they either go to extremes of immorality or adhere anxiously to some restraining fear. I have heard college students say that if it were not for their continued fear of hell they would go to all sorts of excesses.

In dealing with fears in children, we have had forced upon us the fact that the

things that children fear are in a great many instances the projection of fears on the part of parents. The things which have induced fears in the parents are made to appear more formidable to the child than they really are. A mother who had been trained in a girls' school and had been taught to fear boys was panic stricken when her daughter approached adolescence. A father who has had a struggle against laziness and has accomplished something by dint of hard labor is likely to over-emphasize to his son the dangers of idleness. All of this is done with the best of intentions on the part of the parents. They desire by all means to safeguard their children from the unfortunate experiences they themselves have had. But their zeal blinds them to the dangers involved in the over-emphasis which their emotional fervor gives to their warnings.

The common conception as to the method of overcoming a fear is to force the child into intimate contact with the object of fear until he is convinced that there is no occasion for the fear. For example, a mother whose child had been frightened by a cat and who showed a great fear of cats tried to teach her child to overcome this fear by getting a cat and forcing the child to hold it. The more she persisted in the treatment the greater the fear grew until the child went into a regular spasm of fear at the sight of a cat or even a helpless kitten. By this method the unpleasant associations connected with cats were accentuated. A better method is somewhat as follows:

Wait until the child is in a particularly happy mood, for example, when he is eating some particularly appetizing food, and without the thing being apparently planned let a cat come into the room. The child will probably show a fear reaction but if nothing is said about it, he will probably endure the presence of the cat rather than discontinue eating. By a series of such situations the cat will be-

come associated with the pleasant situations of eating rather than with memories of the fear situation and the fear may thus be overcome. In other words, instead of negatively training the child to endure the presence of the frightful object, surround the object with pleasant associations and they will gradually take the place of the fear. Instead of attempting to repress a contractive emotion of fear substitute for it the expansive emotion of pleasure.

Upon casual observation it seems that there is less place for sorrow in the normal life than for fear, but sorrow may serve a useful purpose. It comes when some desire has been thwarted. The emotion attaches itself to any or all the circumstances which are apparently connected with the disappointment and tends to make us avoid these same circumstances. Sorrow should then enable us to avoid future disappointments. When sorrow persists longer than is necessary for this purpose, it becomes a detriment. It is a contractive emotion and keeps us from taking an aggressive attitude which should lead us to make positive efforts to better our situation.

Sorrow should have little place in the life of a child. When a child appears depressed it is a sure sign that he has been denied things which are his right. It only comes when the child has been thwarted so thoroughly and in so many situations that he is forced to conclude that there is little in life for him.

When carried over to the moral realm, sorrow takes the form of shame. The negative moralist conceives the ideal of preventing certain acts and finds that shame proves to be a very potent deterrent. What he fails to realize is that the inhibition carries over to worth while activities to such an extent that a child who has been shamed may develop a fear to attempt anything. Shame is especially noxious when administered in the presence of the child's friends. The friends

may or may not forget the incident but it is present in the mind of the child whenever the friends come around. It is very easy to develop a so-called inferiority complex in this manner.

Another way in which joy may be inhibited is by too much, although well-intentioned, discipline. A happy mood leads to spontaneous activity. When such activity is hampered by the too frequent or too detailed directions from adults, the child soon gets the attitude of, "Oh, what is the use?" One child of this sort whom we encountered had a mother who insisted on telling her how to order each detail of her life. The child had grown so accustomed to expect the commands of her mother that she refused to try to do anything when the mother was around. When away from the mother for a short time, she became quite a different sort of a girl.

SOCIAL ADJUSTMENTS

Our success in adjusting to others is not in terms of the number of friends we have nor in the amount of homage or respect which they pay to us; it can only be measured adequately in terms of the satisfaction we derive from these relationships. The training to give a child is not to multiply friends for him, but to teach him to enjoy companionship. Without this deep satisfaction the mere appearance of social activity is a sham and eventually leads to the deepest kind of discouragement with life. In other words, social adjustment means that the person develops an expansive emotional attitude, no matter what the external appearances may be.

The home is the place where the child develops the pattern which he will later work out in his reaction toward others outside the home. Since the only desirable pattern to acquire is one of love for one's fellows, it follows that the primary lesson that a child should learn in responding to those in the home is love.

This may seem so obvious as to be trite but there are various circumstances which too often keep the child from developing a real love for others in the home. We have encountered quite a number of children who came from excellent homes who were starved for love. In all of these cases the parents were seemingly, and they thought they were, devoting all their love to their children. There is no point where parents are likely to lack insight more than here.

To illustrate: A woman in a fine home with a very successful husband did not want children for a time; but because she feared the lack of children would lose for her the affection of her husband, she gave birth to two children. She was the type of woman who was mainly in love with herself, gave herself over to social activities, and while seemingly giving her children every thing that they could ask, never came out of her dignified attitude and became a real pal with them. When the children developed some queer behavior she hired specialists to come into the home and give her children special attention, but they grew more and more unkind and irritable in their reactions to others. A study showed that the attitude which they had developed was something like this. They wanted the love of their mother. Not getting what they wanted, they refused to substitute for it the affection of anyone else and would maltreat anyone who tried to be kind to them.

Many such a mother substitutes a seeming interest in the scientific care of her child for the real affection which she should give to it. The idea which has been promulgated by physicians that the best way to rear a child is never to touch it, to feed it from a bottle, never take it in your arms, and treat it worse than you would a pet dog is an extreme position which has done more harm than good.

This ultra (so-called) scientific procedure is largely the result of the reaction against the tendency in some parents

to give too much affection to their children. Too much is as bad as too little, to be sure. What is necessary is to get a balance.

Why does a mother or father give too much attention to his or her child? When this happens it usually indicates that the parent is lacking in some way in his own emotional adjustment to other adults. The following home situation will illustrate this. A particularly affectionate woman married a cold, indifferent, introverted man. She was so disgusted with her husband that she decided that she would not rear a child to be such a "cold fish," as she expressed it, as her husband had been. Consequently, she showered on her son the affection which should have been given to her husband.

On the other hand, giving the child a due amount of affection in the home does not mean that his social relationships should be confined to the family sphere. The well adjusted parent is the one who has his love life adjusted in his marital relationships and whose love for his child is gratified in helping the child to become an independent individual. Parental love is a love that guides the child away from dependence to independence and gradually relinquishes its hold upon the loved object.

While the pattern of social reactions is learned in the home, this does not mean that the pattern must last throughout life. It is one great function of the school and other outside organizations to correct any faulty patterns that the home may have created. Such correction means a distinct recognition of the significance of the child's social reactions and the development of situations designed to correct them.

The method used in any particular case must be determined by the details of that case. We can indicate the nature of such reconstruction by citing one case. A college girl was very much depressed and bitter in her attitude toward her

school mates. She made the statement that she had no friends, that all the girls were snobs and that the only way in which one might obtain friends was to have material possessions such as a fine car and expensive clothes. She had no notion that she had anything to contribute toward the comfort of others; they should administer to her comfort. How could such an attitude be corrected?

We learned that she had been interviewed by a girl who had made quite a favorable impression upon her. We asked her about this girl, whereupon she immediately said that this girl was an exceptional person and that she liked her. We asked her if this girl had an automobile. She said she did not know. Did she have a fur coat? She did not know. If possessions were the only reason for personal friendship, how was it that she liked the girl and did not even know what possessions she had, we asked. We finally led her to see that the reason she had liked the girl was that the girl had made her feel a little better. Instead of showing off, the interviewer had gone into her problems and showed a little consideration. This point of view aroused her interest. She said she had never thought of the thing in that light.

From this opening we went on to show her that the way to make people like us is not to show off our own merits but to show a little personal interest and appreciation of the other's good points. We will like a person who, we feel, appreciates us.

We told this girl to listen for all the compliments she heard passed about the girls and to pass them casually on to those she met without seeming to overdo it. We told her that if she did this the fact that she made complimentary remarks would get back to the principals in many instances and in each such case she would have made one step toward gaining a friend. All she would have to do then would be to act naturally when these

people who had heard about her kind remarks were present.

She tried it and it worked. The reason it worked is that it represents behavior which characterizes the keynote of normal social relations. If such a thing is done superficially its value is limited. If it represents the spontaneous expression of a fundamental attitude on the part of the person using it, then it becomes the normal social adjustment.

In other words the person who is adjusted socially so enjoys the companionships that he sees the good qualities in people rather than their faults. This is not a superficial glossing over of the conduct of others but an appreciation that when they do seem to mistreat us there is probably some justification for it and when they do something of merit it is an expression of genuine kindly feeling and not a clever trick. Social appreciation is not tolerance, a putting up with others, it is real enjoyment of them and an understanding of them. It means giving something of ourselves to others and not a mere grasping to see what we can get out of companionship. The question is not how much are others contributing to our happiness, but how much are we contributing to their happiness. Teach the child that this attitude acts like a boomerang and you have taught him a real lesson in sociability.

The thesis underlying our whole discussion is that the child's first right is the

right to happiness. If his life is emotionally adjusted he will probably be a more useful citizen than he otherwise might or could be. The essentials for this happiness are his normal development as an individual, his sense of having achieved something and his normal emotion and social development. These all interlace and one cannot be normal unless the others are also, so that it may be difficult to say which is the more important. Since the social adjustments are the most intricate we can say that it is success in this field which indicates the highest achievement. No one is perfectly adjusted unless he is socially adjusted.

In all our attempts to adjust the children in our care we should never delude ourselves into the belief that we can finish the process so that there will be no further readjustments necessary. Life is a continual process of adjustment. We should not give any child the idea that after one struggle he needs to exert himself no longer. On the contrary, we should teach him that life is a continual struggle and teach him to enjoy the struggles as they come. If he is victor in each conflict as it arises, then he will enjoy it. If he fails, he will become more and more discouraged and unhappy. It is our business to make the children in our care happy by teaching them to enjoy the surprises which life holds out to them.

Meditations After a Round Table on Religion

CHARLES A. HAWLEY

THE THIRD annual state conference on child development and parent education has just closed at the University of Iowa. Between 300 and 400 persons attended this conference, representing a large number of children.* The method of instruction was the same as in previous years, lectures and round tables. The lectures dealt with such problems as mental hygiene of the school child, nutrition, fatigue, the adolescent and society, and discipline. The round tables followed the above lecture subjects with general discussions. Among the round tables appeared for the first time a group discussing religion and the child. It is this round table that I have been asked to discuss.

As noted above, there were no lectures dealing directly with religion. Such lectures, I suppose, would be impossible since the delegates represented widely divergent ideas on religion or professed no ideas at all. The innovation of the round table on religion, however, revealed certain facts:

1. The majority of parents are tremendously interested in finding out what they may wisely teach their children regarding religion and the church.

2. Present-day religious thinking (at least in the mind of the laymen) is extremely chaotic because of the transition period through which we are now passing.

3. Laymen desire to think objectively about religion.

4. It is impossible to separate the results of modern thought from Christianity.

*Those participating were parents and church school workers. The conference was held in June, 1929.

The discussion opened with a brief summary of Christianity as a "teaching religion." An explanation was given of the methods of teaching followed by the early church. The development of the idea of depravity of human nature was sketched and the attendant custom of infant baptism. The introduction closed by pointing out that Luke's Gospel was written for catechumens. If this was done in the early Church, what should we be willing to do today for our children?

An anxious mother at once said, "I wish I knew what religion is. What is it?"

Various definitions were proposed after the chairman had pointed out that philosophers and religionists had for generations attempted such a definition. There seemed to be general agreement on the following definitions which were proposed by the members themselves. The first attempt was to agree on what religion is; attempts to define the Christian religion followed.

1. "Religion is a binding-back to the fundamental things of life, to our connection with the Creator."

2. "Religion is the molding of personality after that of Jesus Christ."

3. "Religion is relating a person to God through Christ."

4. "The religious man is one who has his impulses, natural or acquired, integrated or co-ordinated to the end that he shall make his contribution to the establishment of a civilization of brotherly love. This is the kingdom of heaven."

5. "People are trying to achieve a mature personality. A mature personality is one in which dwells the Holy

Spirit, which is the result of a feeling of relationship to God. It is brought about by the intense study of Jesus."

The above attempt at definition was heartily entered into by all and could easily have been extended. The next question in order was to define a child's religion. The general consensus was as follows: A child is naturally receptive to religion. Perhaps he is even a mystic. His religion often takes a primitive form of fear or awe, but these attitudes are the result of imitation. It is easy for a child to believe in God and to pray.

The following question now persistently demanded an answer: How can I explain God to my child?

Here the discussion waxed hot as to whether a child should be given an anthropomorphic conception at first or whether a purely spiritual concept may be given. It was easy at this point to distinguish those who had been reading on the psychology of religion and those who had been bred in fundamentalist churches. One member declared she wanted "the good old family God." Another asserted as vehemently that it is wrong to give children an idea of an anthropomorphic God which a college education will later destroy. The majority seemed to favor the anthropomorphic idea, believing that children would later change this to a more spiritual conception.

Closely related to the idea of God is the problem of prayer. The parents and teachers here were again sharply divided. Some believed that young children should not be taught the old-fashioned "Now I lay me" or any other form. They held (and fervently, too) that such prayers were mere repetitions of words without meaning. Others held a diametrically opposite view: Little children should be taught to talk to God and to think of Him as of father and mother. Prayer is fellowship and communion, which the preschool child may share without going

through all the mental activity known to adults. It turned out that the majority were in favor of teaching the preschool child to pray, but not to lead him to believe prayer is just an easy way of getting presents. Instances were cited to prove the danger of the latter way of thinking about prayer.

It was felt by all that the curious ideas people have regarding prayer are due to the lack of trained teachers in the Sunday schools. Much dissatisfaction was expressed by parents regarding the church schools to which their children were going. Many said their children had to be forced to go. "What shall we do about it?" they all asked. But before this could be answered another question came: What about the curriculum? All seemed to feel that their children would take a greater interest if they could have something interesting. After much discussion, the following was agreed:

1. Parents ought to visit the Sunday schools to see what is being taught, to know the teachers personally, and whether they are properly qualified to teach.

2. Sunday school quarterlies should be revised to provide a modern vocabulary and better selected portions of the Bible.

3. Extra-biblical material should be more freely used to show the church as a developing social organism. God should be thought of as just as active in the present-day world as in the days of Moses.

4. The majority of Protestant churches are deficient in that they do not provide the children with a definite church consciousness. The social unity of the church should not be broken up into various separate activities.

5. Some social project should come spontaneously from the religious teaching.

The last point was formulated after much discussion and brought from an

ex-social worker the protest that the Sunday schools should not meddle in any social work. A few parents seemed disinclined to let their children know of social inequality or of the underprivileged. They seemed to be assured that "the poor will always be with you." The children could save their broken playthings to give, but they themselves should keep away from dirty people. Others (by far the majority) wanted their children not only to know about social inequality, but also to learn to help solve the problems involved. All agreed more readily to have their children interested in such projects as far away mission fields.

I wonder if we haven't created a problem by divorcing religion from social service? Community chest drives under highly paid, skilful executives relieve our minds and consciences—do they? I wonder. Do many social workers feel any need of the Holy Spirit? Well, others at the round table wondered and are wondering yet. The social project idea revealed the fact that many persons are seriously trying to think through this problem.

"The poor you will always have with you. It's human nature." And as human nature was the next subject on our list we gladly went ahead.

Several members of the round table had been reared in churches which in their day taught a catechism. As a result, these persons inherited a certain view of human nature—natural depravity. I wonder how many laymen ever thought out the problem of Adam and Eve and evolution. Certainly where Paul has been zealously and thoroughly preached, no one is unaware that the heritage of the Adamic sin formed the basis on which the Apostle wrought his theory of regeneration by grace.

The round table was greatly stimulated by the presence of a learned and ardent Episcopalian. He explained to all (not

even the other Episcopalians seemed to have heard of it) that the revised Prayer Book makes it clear that "the child is not born *in sin* but into a sinful world." The "original taint" has been taken out of theology!

Others promptly joined the chorus that the doctrine of natural depravity is untenable. The development of sociology, psychology, and the new investigation into the meaning of personality were held responsible for the breakdown of the old theory. And yet—"it's human nature" and "the poor will always be with you."

After much discussion, it was generally agreed that the child is not born with any Adamic taint. He is merely a candidate for human nature. Nearly all believed in instincts and held the instinct theory. The child is plastic but he has certain unlearned tendencies. This viewpoint was considered important for any theory of how to teach religion.

Thereupon, a mother wanted to know why children should be baptized if the Adamic taint is no longer held. This question pleased the Baptists. The other evangelical groups at once pressed forward with ready answers: The rite of baptism has a social significance. It recognizes the child as a member of the family of God. The child should be reared never thinking himself anything but a child of God. A mother wanted to know why baptism should be put so early, and so forth.

It was very evident that these parents had wondered about the rite of baptism. Most of them (except the Baptists, the Quakers and some of the Unitarians) had taken their children to the font and had said "Yes" to certain questions. But why did they do it? They wanted to investigate. What does this argue for the social continuity of the church?

One of the members told of a very emotional conversion through which he had passed in his early adolescent years. It was unsatisfactory as he thought it

over. Three weeks after the evangelist left town he felt that he had not really prayed. He had only pretended. Something ought to have happened miraculously — but nothing did. Everyone seemed to frown on such conversions and on evangelists as an unsatisfactory group of people.

Of course all this is a symptom. We have in the past failed to treat religion educationally. Result: evangelists.

As the time to conclude the conferences drew near, several repeatedly said, "Can't we get away from groping and have certain definite things?" Others said, "Do we want psychology or religion?"

After much deliberation, all seemed to agree on these points:

1. Religion is right in insisting on going beyond morals. Morals are the results of group thinking. The will of God is greater than any of these.

2. We can know the will of God if we know Jesus.

3. The authority in religion can best be summed up by that attitude toward life manifested by Jesus.

It was interesting to note that there were many emotional reactions to the word Jesus, but all could agree that Jesus had a definite attitude toward life which anyone could understand and think of objectively.

The conference closed. Many remained to ask whether they could take correspondence courses in religious education, why preachers do not take up these questions in their sermons, why different denominations could not pool their resources where instruction was concerned, and so forth.

As I thought about it afterward these observations seemed to be the most interesting results of the round tables:

1. Our present economic order has released parents from an earlier routine and given them time to attend lectures,

conferences, and conventions. Many of them seriously want to be told just how to solve their children's queries and their own. Few of them have ever grasped the idea that religion is a great adventure.

2. The fact that the members of the round table could agree most cordially to discuss these things shows what I believe to be the attitude of the future. Fifty years ago, this procedure would have been impossible. Then it would have been a heated argument whether baptism should be by total immersion, dipping, pouring, or sprinkling. Now they all say, why baptism? People are learning to think objectively about religion; they are learning it rapidly. We had in these groups all shades of religious beliefs, but the greater concern was this: What am I to teach my child about religion so that he will be able to make proper social and emotional adjustments. Fifty years ago, such words as baptism, God, religion, would have provoked only emotional responses; today, a new interest has appeared. We are surely leaving behind the controversial and entering upon an era of unselfish co-operation.

3. Parents are more interested in having their children given competent religious instruction than they are in having them attend a particular denomination. They are interested in the church which does the most for their children. They are slowly but surely demanding that the church give up its adult-mindedness, and think more in terms of children. Church budgets must show an appropriation for religious education rather than expect the Sunday school to contribute toward the expenses of the church.

4. There is a serious desire on the part of those already teaching or acting in some other capacity in the church school to receive instruction in order to put the church schools on the same high plane as the public schools.

The Changing Attitudes of Adolescents Toward Religion and the Church

J. R. YOUNG

FOR THE past fifteen years, the church has been losing its hold upon adolescents. While many churches recently have made rather strenuous efforts to build up a membership of youth, a broad survey indicates that young people between the ages of fifteen and twenty-one are quite generally turning their attention away from religion and the church. If the church fails to get and keep the allegiance of youth, it will, in large measure, lose its directive power in our civilization. Sunday school instruction to smaller children is a valuable service, but if they withdraw from association with the church as soon as the teens are reached, it is probable that such religious teachings as they have received will appear to them as something childish, something to be outgrown. If the youth in increasing numbers withdraw from the church, it may come to be an institution for furthering the peace and comfort of the middle-aged and the old. It will lose its vitality and aggressiveness and cease to be a dynamic factor in the community. The youth themselves, on the other hand, will be robbed of one of life's greatest experiences, which, in its higher reaches, brings a splendid ecstasy, and, in its lower range, peace, comfort, and contentment.

In what respects are adolescents becoming less religious? First, they are less inclined toward the acceptance of a definite creed involving a large number of statements of belief about which the youth is apt to feel that no one can be sure. Second, the attitude toward the Bible has changed. Historical studies

have shown that it is a product of evolution, composed by large numbers of men, and modified from time to time throughout the ages. Many are skeptical about considering the Bible either as the written word of God, or as entirely inspired by Him. A third phase of religious life and experience which is losing the support of youth is the systematic cultivation of the spiritual nature through contemplation and prayer. The general attitude of the typical American youth is anything but contemplative, and it is perhaps but seldom prayerful. It is dynamic and pragmatic rather than religious or philosophical. Many youth of today are not entirely satisfied to accept the religious sanctions for morality, which they are inclined to feel are based upon authority and grow out of conditions other than those which obtain at the present time. Not many of our youth are interested in perfunctory experience meetings or revivals except as studies in mass psychology. They are not as much interested in praying about the poor as they are in learning of ways and means to alleviate poverty. The modern adolescent tends to react negatively to compulsion and authority. He is more or less of a rationalist and feels that any religion, to win his adherence, must not insult his intelligence. In view of the fact that living conditions have greatly improved, the youth's sense of need for God and for religious help is not as intense as formerly.

The new religious psychology and philosophy of youth has been shaped in part by the influence of the theory of evolution. They realize that all things

change, even religion. The effort to maintain the status quo, although motivated by the high purpose of preserving morality and religion, may not only block progress, but it may make youth suspicious of the agency which interferes with the forward movement of men's thought.

The belief in eternal punishment is losing its grip upon the minds of youth and "the fear of hell" is no longer a "hangman's whip to haud the wretch in order."

These new attitudes of our youth are in part an expression of the dominant psychological tendencies of the period, and in part a reflection of changed social and economic conditions. This is an age of applied science, an age of invention, of discovery, of the manipulation and use of the great forces of nature for the satisfaction of man's desires. "Is it practical?" "Does it work?" "What good is it?" These are dominant questions of the time, and they are being asked today by youth about politics and social life as well as about religion. They are merely responding to the spirit of their time. This is an age also of unprecedented emphasis upon individualism and efficiency. That the change has affected our thinking goes without saying. A high premium is placed upon efficiency and concrete results. There is absorbed from an early age the best thought of many of our finest minds. The universal use of complicated machines has made easy the acceptance of the conception of man as a mere mechanism.

These new attitudes are also, at least in my opinion, an effect of theoretical democracy. The practices and philosophy of democracy have affected to a considerable degree the status of the minister in the community and the attitude of the devotee toward his God. It is an interesting fact, to which Herbert Spencer first called attention, that the tendency of the individual to abase himself before his

God is much less pronounced in democratic than in autocratic countries. Democracy is a cause also of the great emphasis upon individual liberty and freedom of thought. This tendency frequently brings both the youth and the adult into conflict with the established teachings and traditions of the church.

Moreover, this is an age of practical humanitarianism. It is probable that at no period in history have men combined to serve their fellows in so many practical ways. The central principle of this movement, as formulated by Roosevelt, is "a square deal for all." The poor, the defective, the diseased, those afflicted by great calamities, and indeed all unfortunate classes have received more public attention and public help than ever before. Many practical services which formerly belonged to the church have been increasingly taken over by secular agencies in accordance with this new movement.

The definite psychological traits of youth which have caused them to react negatively to religion as it is practiced in many of our churches may be summarized as follows: first, they are intensely active and dynamic; they are bored even by the thought of a heaven of eternal rest, or of peace, perfect peace. In fact, most of them spend but little time in contemplation of the hereafter. The "here and now" absorbs all their attention. Their great problem is how to make the most of the life that is in their hands. The middle teens are a period of marked reaction against authority and of the assertion of individuality and independence. It is ordinarily in these years that the youth first considers in any serious fashion the program of conduct laid down for him by his parents. It is not surprising that he should at the same time consider the plan of life set for him by the church. The adolescent becomes more inquisitive and more critical. He asks many questions, for which the

clergy is unable to find very satisfactory answers.

What are the changes in religion which must be made if we are to bring about a greater harmony with the psychological tendencies of youth on the one hand and the findings of science on the other?

The clergy should first emphasize the conception of God as a God of law, not merely of the Decalogue—the moral law—but of the laws governing the physical universe, the directive agency behind the great forces of evolution which the scientists for the past fifty years have been so busily studying. As a substitute for the childish conception of God as continually watching us to see that we do no wrong, we must develop the notion that God exalts us when we find out His laws and govern ourselves by them; that He inevitably, through the operation of these laws, debases and injures those who violate them; and that the laws of social relationships are just as sure in their operation as are the physical laws governing the universe. It is to youth a stimulating conception that God has hidden His laws so that we may have the exquisite pleasure of discovering them. One of the keenest joys which comes to the human heart is that of finding out some bit of the plan of the universe, of thinking some of God's thoughts after Him.

The youth is enamoured of beauty, and the religion which is to make its highest appeal to the adolescent must emphasize beauty in service, in nature, and in human life. While the love of the beautiful does not necessarily beget the love of the good, the two may be so closely associated in the mind of youth that the good appeals to him as beautiful, while that which is low or base affects him in much the same way as does ugliness. That is, it begets something of the emotion of disgust and dislike. Man's first religion was a religion of nature and nature worship, and there are many today who find in the beauties of God's

out-of-doors a stimulus to spirituality and high endeavor.

The religion which is adapted to the psychology of youth must exalt strength and self-sacrifice. Most adolescents who amount to anything have no ambition to be meek. They want to be strong, and the type of moral strength involved in meekness is still a bit beyond them. The intensive study of the strong and outstanding characters in religious history—and indeed in all history—is an exceedingly valuable kind of training in these years. The lure of self-sacrifice for the sake of greater mastery and greater social efficiency can readily be learned by youth, as the rush to the colors in each great war bears witness. Youth in their teens volunteer more readily than those of any other age where there is a "chance of annihilation."

The church must furnish them with worth while forms of practical service, not merely "busy work"—activities invented for the sake of keeping the youth employed—but tasks which take hold of the life of the community in a vital way and meet, at least in some degree, social needs which can be appreciated. Enlisting the support of the young people in increasing church attendance and looking after those who are in critical need, in beautifying the town, and in providing good music and dramatics will undoubtedly help to increase their interest both in religion and in the church.

The clergy must take a somewhat more sympathetic attitude toward new ideas and new points of view if they are to win the allegiance of youth. For good or ill, young people always have the forward look, and always tend to feel that those who do not in some measure respond with enthusiasm to the new, the modern, the up-to-date, are "old fogies" or "back-numbers" who have lost touch with the things which really matter. There is a need also for humility and simplicity on

the part of the ministers. The authoritative attitude which is a heritage of the clerical profession, does not appeal to modern youth as it did to those of bygone days. The demand of the psychology of youth is for a religion which shall be rational, while retaining an emotional appeal and emotional warmth. Youth are revolting against the too closely authoritative direction of their lives. They refuse to be driven, even into the kingdom of God.

The church, from the point of view of many young people, and some adults, has

too much scholarly repose. It is willing to take a thousand years to solve a problem which our youth, rightly or wrongly, feel might be settled in a generation. Our young people also are out of sympathy with a religion which tends to make its devotees long-faced and pessimistic. They are bubbling over with the joy of life, and the religious teaching which is to get a real hold upon them must be highly vitalized and dynamic. The clergyman who is to win their full loyalty must hold fast to his sense of humor, his enthusiasm, his upward and forward look.

RELIGION springs from the deepest emotions and has in the past provided the organization whereby a serious emotional adjustment to life was attained. It has integrated the raw materials of personality into a stable and unified character. It must today avail itself of all the light which recent psychologists have discovered, and supplement its instruction with the expert training of the emotional lives of young people in the home and school. It must insist that adult sick souls find, not the sentimental, but the scientific means and methods to enable them to bring harmony and unity into their disordered emotional lives. But religion cannot abandon to psychiatry its ancient function of providing the ultimate organization of human life. Knowledge of the intricacies of human personality alone can provide no effective goal of human living. Modern psychologists have discovered many illuminating facts and many useful techniques; but by and large their thinking has been philosophically puerile and spiritually blind. They have been unable to distinguish between the springs of human action and the ends of conduct; and their disregard of the ultimate problem of formulating some worthy end has led to the destruction of the self-discipline built up through ages of moral experience. Assuredly the older discipline needs reconstruction; but that reconstruction cannot be formulated in terms of allowing free scope to impulse. Religion has resolved inner conflict by setting up a higher loyalty to which man's being was consecrated; and unless such a directing vision is present, and man's emotional life firmly attached to it, the outcome can only be license and confusion.

John Herman Randall and John Herman Randall, Jr., *Religion and the Modern World*, Stokes, pages 200-201.

A Project on the Nomadic Life of the Early Hebrews

DOROTHY F. ZELIGS

OUR FIRST introduction to the study of early Hebrew life was through a story hour.* I read to the class from Edna Bonser's excellent book, *How the Early Hebrews Lived and Learned*. The action and vividness of the account moved the children to suggest dramatization. Spontaneously, they re-enacted several incidents in Abraham's childhood. The question arose of a more elaborate presentation for a school assembly. After some discussion, we decided to write an original play, based on the story of Abraham's migration through the desert to the Land of Canaan. We further planned to make all the stage properties and costumes ourselves. A really difficult task was before us, and we proceeded with much enthusiasm to its accomplishment.

The following questions and problems came up for solution:

1. What shelter did the early Hebrews have while traveling through the desert?

2. How did they dress?

3. What utensils did they have?

4. What sort of food did they have, and how did they get it?

5. What weapons did they use?

6. What is the meaning of desert? Oasis?

7. What were some of the social customs of the early Hebrews?

8. How could we embody these ideals in an original, well-written play?

To get information, then, was our primary need. A discussion of sources and methods of obtaining these facts led to

several lessons on library procedure, which included the use of encyclopedias, the *Book of Knowledge*, and the card catalogue. As information was gathered, oral reports were made, while the rest of the class took notes. The process of note-taking required careful instruction and guidance.

The children responded warmly to the idea of finding their own material. The families of these children soon were contributing or attempting to contribute to our information. During class discussion these remarks would come up, "My father said the early Hebrews," "My mother said," "My grandfather told me"

The necessity for having some authority for statements made, was inculcated at this time. The pupils learned to give the book and page from which their information was taken.

After gathering information, the children were eager to begin making stage properties. One of the largest undertakings was the construction of a tent such as the Hebrews used in the desert. We learned that it was exactly like those used by the Bedouin tribes of today, made of camels' or goats' hair woven together. Illustrations helped to give the children a clear conception of what the tent was like. One boy drew a plan of it on the board. We decided to use burlap, and, after computing the number of yards which would be needed, we ordered the material. Incidentally, we found that a review of square measure helped us in our problem.

When the material finally arrived, after several days of eager expectation,

*This project was carried out in a fourth grade class in a parochial school for Jewish children.

we had another lesson in arithmetic, growing out of a real life situation. The children had to measure the goods and cut it into the required number of strips to resemble the strips of which the real Bedouin tent was made. Sewing these strips together was the next step in the process. One little fellow manifested such dexterity that he acquired the title of "Little Tailor." We purchased wooden poles which the children sawed to the desired length. Finally, and that word is very significant, the tent was erected.

In the meantime, of course, we were carrying on a number of other activities. One of our major pieces of work was writing a play which would bring out the nomadic way of life, and the significance of Abraham's migration as the emergence of the Hebrews from the other Semitic tribes. We planned the whole play in a very general fashion, then outlined the big events of each scene. The actual writing of the play then began. We followed the method of procedure frequently used in such group work. Suggestions were made by various members of the class and the best were taken. Often, some of these were combined, modified, and then accepted. As each sentence was approved, it was written on the board, and the class copied it in their large looseleaf notebooks. The children were easily overstimulated and in their enthusiasm and interest found it hard to sit still while others had the floor. They had to learn, however, that a certain degree of self-effacement was necessary for the good of the group and the progress of the work.

The prologue revealed several incidents of Abraham's childhood which showed his dissatisfaction with the idol worship of the time and his hope of finding the real God. The first scene shows Abraham, now a grown man, holding a council with the important members of his tribe. They are seated around a campfire near a tent, on the outskirts of the city. Abra-

ham tells of his communion with God and his desire to migrate to the Land of Canaan. Several members of the tribe object to leaving their comfortable homes in Ur, but the young men, in their enthusiasm for adventure, rally to Abraham's side, while Sarah loyally declares her intention to go with her husband. All then enter into the spirit of the undertaking and, jumping to their feet, announce their willingness to follow Abraham.

The second scene portrays life in the desert. The Hebrews are preparing a feast to celebrate their victory over a band of robbers. Some are turning the millstone to grind the wheat, some are baking bread, some are churning butter, while others are roasting meat over the campfire. Several young men are busy making bows and arrows and discussing their hunting experiences.

The third scene takes place in the land of Canaan. It deals with the well known story of Abraham receiving the three strangers.

The writing of this play extended throughout the whole period of the project, since we worked on it only a few hours a week.

Costumes were, of course, an important factor. A lesson in arithmetic was necessary to figure the amount of material for each child and for the class as a whole. The cost of each costume was carefully computed. One child was appointed to take care of the money and keep a record of those who paid. With the assistance of the art department, the children cut and sewed the costumes. After due preparation, the play was presented.

Our activities for the play stimulated many important new interests. While we were making a millstone, we became interested in the study of wheat. This interest led to a series of activities: we planted wheat seeds in wooden boxes, studied the whole wheat cycle, prepared

a wheat exhibit, and procured a sheaf of wheat as it looked at harvesting time. After reading about the unleavened bread of the early Hebrews, we visited a matzo factory to see how unleavened bread is made today. Later the children asked if they could make matzo too. This activity led to the questions, "What is the difference between matzo and bread? What makes bread rise?" A study of yeast and its effects followed.

Throughout the whole unit of work, one of our constant aims was the comparison of the past with the present. As a result of class discussion on this subject, a number of the pupils became interested in working out charts to bring out this contrast. An impromptu lesson in printing was necessary because the children wanted to print titles on their charts. The vividness of the contrast between modern and nomadic life as brought out by these charts stirred the imagination of the children. One pupil, in a delightfully spontaneous way, explained her chart by a dialogue between two characters, on riding a camel, the other in a luxurious limousine.

The adventures of desert life formed a theme of absorbing interest for both oral and written work. In addition to writing the play, many pupils wrote original stories of adventure, in which caravans were attacked by desert robbers, and mirages, sand storms, and oases played

a part. Some of the children collaborated and ambitiously planned a book of fourteen chapters. One child, who was an excellent story teller, kept the class enthralled by an account of his imaginary adventures in the desert.

In order to obtain a clearer picture of the countries which were involved in our study, we had a number of map exercises. One of these was to draw a free-hand map of the countries through which Abraham traveled. The children called this map *The World as Abraham Knew It*. Since one aim for the year in geography was to give the class a knowledge of the world as a whole, our next map study was to compare the world of today with the world of Abraham's time.

The project described above was carried out in the fourth grade of a parochial school. It can, however, with some slight modifications, be used in the Sunday school or weekly Hebrew school. In such a situation, the teacher would naturally emphasize the historic, religious, and social aspects of the problem, and touch much more lightly, if at all, on the more secular subjects of the curriculum, such as arithmetic, world geography, or composition, which are included in the project as it now stands. Less effort would be directed toward the mastery of tool subjects, and more toward the development of social attitudes and values.

BOOK DISCUSSION

Charles E. Merriam's Book, *Chicago*

Editorial Note.—Any person who reads at least one chapter of *Chicago* by Charles E. Merriam,* professor of Political Science at the University of Chicago, will be convinced that this book is not only an unbiased description and evaluation of the factors and influences that are making and unmaking Chicago, but that "this more intimate view of urban politics" in Chicago is, in many respects, a description of urban life in any of the larger cities in the United States. While urban politics is the central theme, the book is in reality a comprehensive and well rounded story of Chicago in all its major rôles and activities. For politics touch every avenue of the city's life. An understanding of the political ideals and administration is essential to every person interested in an intelligent educational program for any agency. For this reason, this book should be read by every intelligent parent, teacher, minister or other individual concerned about the ethical and spiritual ideals of the city.

Professor Merriam is no idle theorist. While he is recognized as one of the leading students of political science, he is also recognized in his home city of Chicago as one of the foremost leaders in behalf of better government. He has been connected with almost every movement of importance during the last twenty-five years that has been inaugurated for civic betterment and civic ideals. His book, because of his significant practical service and wide circle of friends in the city, has attracted widespread attention among business and professional men. In fact, this symposium grew out of the request of one leading business man that we should ask several thoughtful persons to review this book and urge Professor Merriam to write the sequel to it, setting forth the method of reorganization he considers necessary for the political life of Chicago.

Accordingly, the Editorial Staff selected three Chicago leaders to review the book, pointing out its significance for their particular work. Henry P. Chandler, attorney with the Tolman, Sexton and Chandler law firm—"radiantly optimistic Chandler, steady friend of all good causes"—indicates what it has done to clarify the political situation; Rabbi Louis L. Mann of Sinai Temple, one of the most socially minded and widely known religious leaders in Chicago, shows the significance of the book for the churchman interested in building his program not merely on the basis of pious hopes but in accordance with reality; S. J. Duncan-Clark, president of the Young People's Civic Council and chief editorial writer of the *Chicago Evening Post*, has indicated the possibilities in using the book as a textbook to build attitudes of intelligent citizenship.

*Charles E. Merriam, *Chicago—A More Intimate View of Urban Politics*. Macmillan, 1929.

Chicago—A Mixture of Good and Evil

HENRY P. CHANDLER

IN *Chicago*, Professor Merriam has interpreted a large body of facts with rare wisdom and sympathy and the result is a notable picture of Chicago as a social organism. Few tasks would seem more difficult. The factors in the life of the city as Professor Merriam points out, its racial, occupational, political and civic groups, are so diverse as almost to baffle synthesis. Yet without any attempt to impose an arbitrary unity where unity has not yet been attained, the author has at least shown the relation between these different groups and shown also how they are influencing one another toward a common destiny still to come.

In a study marked by so many excellencies it may be invidious to emphasize any single quality. But the balance, the perspective of it stand out. Other persons might write of the crime and corruption in the city or of constructive undertakings like the Chicago Plan. But no one else has ever, with such a true sense of values, so deftly assembled all the important elements in the political development of the city and given to each its due place according to the degree of its influence. Economic background, evolution of industry, racial origins of the population, religious affiliations, and multiform types of organization, all these and many more Professor Merriam takes into account and has shown how they enter into the composite picture.

Along with forces that are sinister and tear down, are others that build up; along with the formal governments and ostensible political parties, are the informal groupings of people through which public opinion acts. None can be overlooked if we would know how government actually operates and Professor

Merriam does not overlook them. In consequence his picture is singularly rounded and complete.

But the author not only selects his characters, both group and individual, with fidelity to their actual part in the drama, he imbues them with flesh and blood. He makes them live by his revelation of their inner motives and the concrete illustrations of their conduct. Graphic indeed is his depiction of the forces of evil in the community under the title, "The Big Fix." He has set a high level of character portraiture in his analysis of the leaders in the political field. His sketches of Deneen, Thompson, the Harrisons, Rosenwald and Insull are marked by a surprising appreciation of dominant traits. What could be finer than this appraisal of Jane Addams:

"She may be taken as the voice of womankind in Chicago, speaking for the helpless, expressing the brooding care of the mother element in the race for its weaker ones, and yearning over them with infinite and ingenious pains."

The true perspective of the book is appropriately accompanied by mellowness of spirit and a judgment that is never carping or bitter. Although an opponent of Carter Harrison the younger, the author is fair, even generous, to him. After referring to the election of Harrison over Merriam as mayor in 1911, he adds, "And Harrison was a better mayor than he had ever been before, interpreter of the sentiment of the City."

In the term last quoted is almost the key to the book. Criminals and grafters, according to the author's philosophy, do not come into existence merely on account of their individual depravity. They are in part symptoms of conditions in

the body politic. They indicate that there are business men who will use venal politicians to secure privileges, and respectable citizens who will deal with law-breakers to gratify their appetites. As the author incisively says of the underworld, "Its deeds are those of our own inspiration or of our own neglect What we see is ourselves, not them."

Again, "Any man is a grafter who is willing to take the inheritance of free government handed down to him from the past, use it and enjoy it for his selfish

purposes, and then pass it along to posterity wasted and impoverished."

So Chicago is revealed as a mixture of good and evil, with enough of potential virtue in the good finally to leaven the whole lump, if only it works. Responsibility for this devolves upon the well-intentioned of the community. Do they care enough to labor without ceasing for that better city of justice, security and loyalty to the common weal which the author by faith sees? The book is both an encouragement and a challenge.

An Interpretation of the City

S. J. DUNCAN-CLARK

EVERY thoughtful citizen of Chicago has moments when he regards his city with bewilderment. It is a surprising city, a puzzling city, a city of many aspects. It is not to be supposed that it can be thoroughly understood. Dr. Cattell, president of the International Congress of Psychology, which convened recently at Yale University, declared in his opening address that "the motions of the solar system since its beginning are less complicated than the play of a child for a day." That authoritative saying should be a sort of sorry comfort to baffled parents. It is also a valid excuse for the Chicagoan who finds his city too complex for comprehension.

This book by Professor Merriam comes nearer to solving the puzzle of Chicago than any that has been written or that is likely to be written. It is a tremendous aid to understanding, and probably no other man could have done what Dr. Merriam has achieved. There is no other citizen of Chicago possessing the intellectual training combined with the practical experience essential for the writing of such a book. The reader who comes to it knowing something of the city's his-

tory will find himself traveling over ground with which he is more or less familiar in outline, in the main features of its topography, but he will discover that he is traveling with a guide who casts an illuminating ray upon much that has been obscure, and who is able to explain the obvious excrescences through knowledge of the underlying strata.

Here is a synthesis of what, upon the surface, appear to be disconnected or unrelated phenomena. The amorphous assumes shape, not rigidly, nor sharply defined, but shape sufficient to permit a greater sense of acquaintance. We begin to see Chicago beneath its many and varying disguises. And that is important for any citizen who desires to live his life as a worth while factor in his community.

There is no tinge of sensationalism in this book. It is conservatively written. It is fairly written. Necessarily, the personal note enters it, because the writer has played an active rôle in the city's affairs; but it is a modest note without trace of that feeling which might be expected humanly from one who has been the target for many a barbed shaft. It

might have been more thrilling if more emotional; but it would have been less thoughtful. And what we need is just such provocation to thoughtfulness about Chicago as this book affords.

The great problem of modern civilization is how we may live together peaceably, helpfully and happily. We have that problem intensified for us in urban life. It will be solved only as we understand the factors which enter into it, and that understanding must be much more generally realized than it is today. The leadership of discerning men, such as Dr. Merriam, can become effective only as widespread understanding brings to them the increasing co-operation of citizenship. The great value of this book lies precisely in the fact that it helps us to understand, to see the picture as a whole, and to see it in a light which, although clear, neither

exaggerates the shadows nor too greatly illuminates the peaks of promise.

I am, personally, greatly indebted to Dr. Merriam for this book. I wish it might be read by every citizen. I wish it might be made a textbook for study in every group of citizens which is concerned for the welfare of Chicago. Current topic clubs, men's clubs in churches, neighborhood reading groups could not do better than make Merriam's *Chicago* the theme for their consideration during the coming season. I commend it especially to organizations of young people who are civically minded. And I hope that Dr. Merriam will give us a sequel, developing certain hints in these pages and leading our better understanding into channels of constructive thought for the future.

A Challenge to Religious Forces

LOUIS L. MANN

PROFESSOR Charles E. Merriam has again rendered a distinguished service to the people of Chicago and to students of government everywhere. His latest volume, *Chicago*, will remain a classic describing the historic, economic and social forces that have made Chicago what it is, when books of denunciation, lamentation and exaggeration will long since have been forgotten. 'Tis true, some of the conditions described in detail could hardly be exaggerated, yet the picture is presented objectively, whether in its less or more favorable aspects.

The historic side of Chicago, or "how it got that way," throws light on the science of city government, or rather the lack of it, for so much of it, especially in the earlier stages, was haphazard and chaotic. Professor Merriam writes not as a cloistered student from his study on

the Midway but as an active participator in many events that made such an "intimate view of city politics" possible. It will be difficult for any one to challenge either the facts or the conclusions of this volume.

If the eight or ten largest cities of the world are adults, Chicago is a mere infant, if not a new-born babe. It is more typically American than any other great city in the United States—a veritable melting pot. The struggle for home rule without and the battle against graft and corruption within have acted like millstones around the neck of this rapidly growing and withal thriving metropolis of the middle west. This two-fold handicap remains still. Added thereto is the vicious circle that "those in power were not trusted with real authority because they did not achieve, and not having the

power were not able to achieve, and not achieving were still more distrusted than before and so on around. . . . The rivalry between city and state which had begun without specific cause, except an ill defined fear of Chicago domination" has been a malevolent influence leaving Chicago "in a condition unparalleled among the great cities of the world—without the freedom of the free or the protection and tutelage of the slave." This condition undoubtedly throws some light on the other central challenge of Chicago to good citizens to be freed from the dishonesty, incompetency and spoils system which reached its lowest depths during the Thompson administration.

This book spells challenge, if not failure and indictment of the religious and moral forces in Chicago.

There would not be bribe-takers, if there would not be bribe-givers; there could not be collection from prostitutes if there were not a wide market for prostitution; nor from gamblers, if there were not many gamblers, great and small; nor from boot-legging if there were not patrons of the industry, nor grafters in government if there were none in business and labor.

The "underworld could not subsist without both the patronage and the alliance with the underworld." The chapter called "The Big Fix" reveals how in the last analysis the good people are ultimately responsible for the graft, the violence and the lawlessness that all but destroy the forces of civic righteousness. The Chicago Tribune's victory over William Hale Thompson and others for the return of almost two million dollars of misappropriated funds, and ex-Governor Small's return of six hundred thousand dollars to the state, form the exceptional spectacular evidence of what has happened in cases whose number spell legion. Therefore "we must admit that professional crime is better organized for defense against the law than society is for the apprehension and conviction of the professional criminal." Ninety dif-

ferent forms of racketeering cost the city \$136,000,000 annually, or \$36.00 per capita. This could not be without an alliance of the underworld with the underworld.

"The City Builders" is the name of a chapter of hope and inspiration. The Chicago Plan, the Park System, the reclamation of riparian rights, the Regional Planning, the progress of the schools—all form a part of the picture which the detractor cannot ignore any more than the blind optimist can overlook the graft and corruption.

"If too many cooks spoil the broth," too many governments spoil government. There are eight principal governments, twenty-five minor governments and within "Metropolitan Chicago" some sixteen hundred and seventy-three governments. The inevitable over-lapping and confusion make political control difficult if not impossible. When one adds to these problems, the natural complications that come from cross-currents of race, religion, nationality, with various newspapers at times carrying propaganda rather than news, and with two-thirds of the population either foreign born or children of foreign born, one may envisage, partially, at least, the magnitude of problems that center in Chicago.

The good people have never failed to rise to the occasion when corruption reached great depths, but this is less cause for rejoicing than is on the surface, when one realizes that such conditions could never have arisen but for the lethargy and indifference of so-called "good people." Plato, many years ago, pointed out that when good people avoid and evade their political responsibilities or fall below accepted ethical norms, they pay the penalty of being governed by people worse than they are. It was true then. Professor Merriam's *Chicago*—typical of other cities also—reveals that it is true now also.

RECENT BOOKS

Book Reviews

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LIPPMANN, WALTER, *A Preface to Morals.* (Macmillan, 1929, 348 pages, \$2.50.)

Walter Lippmann's distinction as a social philosopher is likely to be brilliantly enhanced by his *Preface to Morals*. In his earlier works he has attacked heavy problems in various phases of modern existence; in this one, prepared by his previous intellectual labors, he undertakes to interpret our time in its wholeness. He says, "To elucidate the ideals with which the modern world is pregnant is the original business of the moralist." His style is more charming than ever. He is agreeably at home in the history and workings of the social mind, in personal psychology, theology, and sociology.

I shall endeavor to indicate the thread of his argument, mainly by choosing from his own words. In the most thorough-going manner we are shown the utter demoralization of the old moral order. At this stage the book is enough to delight the heart of the most uncompromising pessimist. Of course this is not the first period in which whirl has been king and people have been without a God. But after a time of prophesying following such periods, man has swung out of his irreligion back into a new orthodoxy. Now, however, a new orthodoxy cannot be expected to follow. Change is too rapid, democracy has destroyed the kingly pattern of supreme universal rule, the conscience has become the voice of the psychological majority within one, "the American social system is migratory, revolutionary, and protestant." External authority is undermined by recognition of the fallibility of Bible, church, and priesthood, by the necessity for

toleration in the heterogeneous association of a world of shortened time and space and expanded communication, locomotion, industrial tool power, and interdependence. It is undermined by the exaltation of civil over ecclesiastical power and by the complexity of loyalties incident to increasing complexity of relationships which requires a man to play so many rôles that a single destiny is hard to conceive.

Popular science speaks more convincingly than popular religion. But scientific theory is in its nature only tentative and almost certain to change: hence there is no comfort of final certainty there. The discovery of systematic invention, a peculiar experience in the life of the race, inclines men not to a reversion to orthodoxy but to reliance upon their own resources, in experimental mood. But when they realize that they no longer believe seriously and deeply that they are governed from heaven, there is anarchy in their souls until by conscious effort they find ways of governing themselves. "To one who believes that the world is a theocracy, the problem is how to bring the strayed and rebellious masses of mankind back to their obedience, how to restore the lost provinces of God to the invisible King. But to one who takes the humanistic view the problem is how mankind, deprived of the great fictions, is to come to terms with the needs which created the fictions."

In any case, disciplines seem to be necessary to self-realization. Prophets of old, aristocrats of the spirit, found the needed disciplines, even if the tendency was unfortunately more toward "uninterestedness" than "disinterestedness."

They realized that "the quality of good and evil lies not in impulses as such, nor in objects as such, but in the relationship between impulses and objects." Theirs was the disinterestedness of maturity. "We must learn to look upon each moment of behavior not as the manifestation of certain fixed elements in human nature, but as a stage in the evolution of human nature." We can "regard the history of each soul as the history of its progress from infantilism to maturity." "The problems of education are at bottom problems in how to lead the child from one stage of development to another until at last it becomes an harmonious, autonomous personality." "To replace the conception of man as the subject of a heavenly king, which dominates the whole ancestral order of life, humanism takes as its

dominant pattern the progress of the individual from helpless infancy to self-governing maturity." The adult "must learn to hold on to things not by grasping them, but by understanding them and remembering them. . . . Then he has conquered mortality in the only way that man can conquer it. For he has ceased to expect anything of the world which it cannot give, and he has learned to love it under the only aspect in which it is eternal. . . . it follows that asceticisms and moralities are at best means to an end; they are more or less inadequate substitutes for the educational process and the natural growth of wisdom."

At no time in the past have many had the capacity to share the high religion of the spirit. Nor have they had any means whereby they might acquire the capacity. Democracy has dethroned the King who ruled men by revelation without providing the people with a means of attaining inner self-government. How can the masses hope to enter upon the high estate of those rare minds which were capable of a religion that harmonized desire with reality?

It is at this point that Mr. Lippmann is the radiant optimist. He answers that the method and attitude of science constitutes a discipline whereby the people may learn to exercise sovereignty over their desires. These disciplines are capable of acquisition and cultivation. Through appropriate education men may mature into that state of disinterestedness which is essential to the operation of the intricate and stupendous social machinery of this age in the interest of human welfare. Creativeness and invention are outstanding characteristics of our age. He says, practically, "Ideals are an imaginative understanding of that which is desirable in that which is possible."

The key of understanding thus contrived he straightway applies in three chapters of remarkable insight entitled "The Business of the Great Society," "Government in the Great Society," and "Love in the Great Society."

To some, the writing of the Bible has been closed; to others, it is going on perpetually. In the minds of the latter, this book is significant enough to prompt the speculation: How much of this thought, expressive of the outlook of a considerable number of prophetic thinkers, will withstand the sifting of time and remain a part of that literature which mankind must have to live by? Certainly no one can read it without feeling a sense of enlightenment. And it is so pleasantly written that to read it is a joy.

Will young men readily embrace the philosophy of life here enunciated, or must it await the years of cooler blood? How may the desired "disinterestedness" and "maturity" be sufficiently emotionalized to assure labors prodigious and noble enough to match the concept?—*S. R. Logan.*

Building Character. Proceedings of the Mid-West Conference on Parent Education, February, 1928. (*University of Chicago Press, 1928, 345 pages, \$1.00.*)

This report reflects the rising tide of interest, not only in the subject of character, but also in the scientific basis upon which dependable character is to be built. Unfortunately, much of our so-called character education is proceeding without sufficient regard to the accredited discoveries of scientific knowledge. Be it said to its credit, the Mid-West Conference on Parent Education shows itself widely awake to the possibilities of character building in terms of scientific processes.

The report as a whole falls into four sections: (1) "Scientific Attitude Toward Character Development"; (2) "Emotional Health of the Child"; (3) "Standards for Character"; and (4) "Round Table Discussions." Among those representing section one were Edwin D. Starbuck and Mark A. May. The latter's discussion on "What Science Offers on Character Education" is the best summary of the entire field that the reviewer has seen. Not only does he survey the techniques of character education, but he sets forth recent and important conclusions that have resulted from the uses of these techniques.

The emotional health of children is expertly treated by such authorities as John J. B. Morgan, William Healy, and Harold Rugg. In section three, Professor Otto and Professor Kilpatrick deal respectively with "Ideals and Character" and "Discipline and Character." As always, Kilpatrick gives a large amount of sound common sense concerning the problem of human behavior and the educative process. Among the round-table topics are found "Creative Expression and Character Development," "Social Attitudes and Character," and "Religion and Character," each of which is dealt with in the light of modern viewpoints. This volume is an indispensable asset to the educator's tool chest.—*H. Shelton Smith.*

CARRIER, BLANCHE, AND CLOWES, AMY, Building a Christian Character. (*Doubleday Doran, 1928, 292 pages, teacher's book, \$2.00, pupil's book, \$0.25.*)

This is another product of Dayton's virile system of weekday schools of religion. It, like Miss Carrier's *Kingdom of Love*, grew out of careful and extensive classroom experience. The course is intended for the fourth grade and is "based on the problems of the pupil relating to Christian conceptions, attitudes, choices and habits." The lessons are grouped under such themes as "Learning How to Live," "Learning to Love and Worship God," "Learning to be Obedient and Self-Controlled." Four lessons are provided for special occasions—Thanksgiving, Christmas, Easter and Springtime. A typical lesson may be cited in Chapter II, "Jesus Making Life Beautiful." In its structure are the following elements: aim,

lesson discussion (with Bible Readings), story (Zaccheus Learning How to Live), poem (Far Away in Old Judea), prayer, notebook work. Running throughout the course is a serial story in twelve parts dealing with Valmar's adventures in Christian living.

The pupil's manual contains forty pages of material, which consists of questions, problems, stories, poems and the like, designed to stimulate the child's thought concerning the lessons. While some of the pupil's lesson materials are very good, others are a distinct disappointment. In Chapter VI, for example, the lesson is about "Being Truthful and Keeping Promises," with the following as the only material:

"You will enjoy finding in your Bible and reading some of the verses we have talked about and some that are new to you."

"Proverbs 6:16-19. God hates wrongdoing.

"Psalm 40:4. The man who does not respect a teller of lies is a happy man.

"Psalm 34:14. The word 'guile' means deceiving.

"Proverbs 12:22. God cannot respect lies.

"Memorize the two of these verses which you like best.

"Find in a magazine a picture that suggests to you a story about someone who was honest or truthful, or who kept his promise. Write this story and bring it to class next week."

Not only is the material, in this particular instance, scant, but the approach of the entire course is formal. The constant danger is that the pupils will learn to dissect virtues with little or no result in character building. True, character has its intellectual aspects, but for most children this is not their main difficulty. The authors anticipate the objection raised and their reasons for making this approach are given as follows:

"The fact that the themes center about character traits may suggest to some that the lessons will necessarily be artificial and isolated. While the authors recognize that there is some question as to whether traits exist as such, they feel that there is rather wide agreement that unless there is some generalization, the pupil will make no connection between being honest with money and being honest in school work. Moreover, if study is confined to the situations which rise naturally in the school room, there will be no standard in the child's mind by which he can decide the questions that arise outside of school." (Preface, p. xvii.)

If the approach is regarded as the proper one, then the authors have provided the weekday teacher with a body of material that will be of unusual value. On the other hand, for the teacher who is not content to deal with traits but must delve more directly into the processes of daily life, the material will still

be of use, but only so if it be organized in a different framework.

These lessons as a whole reflect the philosophy that is beneath much of the character education efforts in the public schools. The chief difference to be detected is the fact that the weekday church school will treat these virtues, traits, or character qualities with reference to God. If the weekday school proceeds on this basis it may well ask itself what it can do that is essentially different from that which is increasingly being done in the public schools. Entirely apart from the question of the public school, however, it is at least problematical as to whether the pupil and God can come to grips with our real world as long as they are introduced to each other in terms of abstract qualities of the good life.—H. Shelton Smith.

ZACHRY, CAROLINE B., *Personality Adjustments of School Children*. (Scribner's, 1929, 306 pages, \$1.80.)

The stories of five children handled by a visiting teacher are given in detail, with the inclusion of pertinent facts in the family history, attitudes of the parents, physical and mental examination of the child, and school and social life. The children were all normal mentally, and, with one exception, had no serious physical difficulty. They were not regarded as delinquent, incorrigible, or psychopathic. In other words, they were children such as every teacher and club leader meets, children such as are found in many homes—difficult for adults to guide, without proper friends, often very unhappy. The fact that the cases are of children who usually pass as "normal," yet who have serious personality maladjustments makes the book valuable for teachers and parents.

Each case is followed by an analysis, stated in terms of the impulses and interests which motivated the child, the obstacles he found to their fulfillment, and the attempts he made at adjustments. Temper tantrums, crying, daydreams, stealing, worry are not regarded as inherited traits which must be accepted, but rather as the immature efforts of the child to find his way around in a complex social environment. The relatively few technical terms which are used are discussed in their general significance as need arises. The book presupposes very little technical psychological training.

Never is the child considered as an isolated individual. The attitudes of his parents—the thwarted love of the mother, the suppressed interests of the father—are discussed in their effect on the child. The school is an important social world in which the child spends the major portion of his day.

Each case includes suggestions for the classroom teacher and the book ends with a final chapter on the way in which a less routine bound school, with more pupil initiative and more purposeful activity, might be developed to prevent and correct many personality diffi-

culties of children. The school has accepted responsibility for intellectual guidance and the adapting of subject matter to mental ability, but it has not yet accepted responsibility for the production of well integrated, socially adaptable personalities.

The book, written with normal school students in mind, is well adapted to training classes of club or church leaders, or for individual reading. The simplicity of style, the detailed descriptions and analyses, the discussion of psychological mechanisms give it a value for the practical worker with children who perhaps finds the more technical discussions of behavior problems remote from the concrete situations with which he is faced. — *Ruth Shonle Cavan.*

RATNER, JOSEPH, ED., *Characters and Events: Popular Essays in Social and Political Philosophy* by John Dewey. (Holt, two volumes, 1929, 890 pages, \$5.00.)

John Dewey is probably the most influential, the most often quoted, and at the same time the most often misunderstood man in present educational and philosophical circles. Because of his revolutionary educational theories and his unique position as an interpreter of current issues and problems, most intelligent students and laymen feel compelled to know something about his writings. But "Dewey is not easy to read or understand." While he has written epoch making books, he has written so tersely and concisely and has employed such technical concepts and terminology that few people, other than specialists in the field, have read many of his writings.

On account of his difficult style and because of the tremendous importance of his theories, a school of Dewey interpreters has arisen, who have attempted to reduce his concepts to terms understandable by the average person and to make his philosophy operative in current educational agencies and institutions. Some attempts have been good; others, unfortunate. A recent interpreter, Joseph Ratner, has evolved a new device. He has, in two compilations, organized and edited the actual writings of Dewey in such manner as to reveal the philosophy of the great thinker and its social implications for everyday living. His first compilation, *The Philosophy of John Dewey*, edited in 1928, represented a collection of Dewey's more technical statements; the second, *Characters and Events*, a two volume work, gives another view of Dewey. This compilation contains Dewey's popular utterances written for professional and semi-professional periodicals such as the *New Republic*, *Christian Century*, *Elementary School Journal*, *World Tomorrow*, *Survey*, *International Journal of Ethics* and the *Journal of Philosophy*. Here Dewey is his own "popularizer" and "humanizer." Each article represents the warm, lucid, vibrant, but keenly critical, response of the discriminating philosopher to vital issues and problems of contemporary life. These essays are within the comprehension of any intelligent layman.

Dewey is not inconsistent in the rôle he plays as a popular interpreter. "Better it is," he says, "for philosophy to err in active participation in the living struggles and issues of its own age and times than to maintain an immune monastic impeccability. To try to escape from the snares and pitfalls of time by recourse to traditional problems and interests—rather than that, let the dead bury their own dead."

Volume I devotes twelve chapters to "characters" such as Matthew Arnold, Ernest Renan, Immanuel Kant, Ralph Waldo Emerson, H. G. Wells, Theodore Roosevelt, Francis Parker, Oliver Wendell Holmes, William James, and others. With unusual skill, Dewey sketches each "character" in terms of his own age and his contribution to the creative thinking of that particular age. The remaining thirty-two chapters of the book are devoted to "Events and Meanings." Under such titles as "The Mind of Germany," "Liberalism in Japan," and "China's Nightmare," Dewey sums up events and predicts trends.

Volume II is divided into three major sections: "America," "War and Peace," and "Toward Democracy." It comes to grips with the living issues and problems all of us are compelled to face. Such chapters as "Our Educational Ideal," "Religion and Our Schools," and "Propaganda" reveal Dewey at his best not only in theory but in ways of applying this theory in education for modern democracy. Religious educators will be particularly interested in his interpretation of the causal factors in social separation of church and state:

"The cause was not, mainly, religious indifference, much less hostility to Christianity, although the eighteenth century deism played an important rôle. The cause lay largely in the diversity and vitality of the various denominations, each fairly sure that, with a fair field and no favor, it could make its own way; and each animated by a jealous fear that, if any connections of the Church and State were permitted, some rival denomination would get an unfair advantage. But there was a deeper and by no means wholly unconscious influence at work. The United States became a nation too late in the history of the world to profit by the growth of that modern (although Greek) thing—the state consciousness. The nation was born under conditions which enabled it to share in and to appropriate the idea that the state life, the vitality of the social whole, is of more importance than the flourishing of any segment or class."

Irrespective of what one thinks about Dewey's philosophy or educational theories these two volumes, we should think, would be indispensable in the worker's library. Here is Dewey in language and style within the comprehension of us all.—*J. A. Jacobs.*

STEINER, JESSE F., *The American Community in Action*. (Holt, 1928, 392 pages, \$3.00.)

The appearance of this book is important, coming as it does when community studies are

seeking to make capital of the concept now dominant in psycho-sociological investigations of all sorts, viz., that of adjustment. It is organized on the assumption that the forces at work in a community can be understood only in terms of their dynamic qualities.

The ceaseless striving of people to get on with, or to overcome, those people and those things which help or thwart them, or alternately help and thwart, together with the conflict situations in which their efforts become dramatized—this is the theme of the book. Thus, the intent is clear to treat a community as a whole and from its inception, as a method distinct from the fractional diagnoses based on the survey of single factors such as wage scales, public health, recreational facilities, educational opportunities, and so forth. It is the "community in action" which the collaborators seek to portray in these twenty-odd studies.

The method of study is itself a healthy indication of a trend in academic circles which may go far in the reorganization of educational procedure, involving as it did the work of graduate students in the courses which Professor Steiner has taught. Beginning with such accounts as they could recall of their home communities, these students continued refining their documents until, in the final editing and choice of materials, Professor Steiner has presented stories rather than formal aggregations of analyzed data. This method has imparted a lively interest to the book both as a social document and as a literary product.

A great variety of overlapping situations is found in each chapter. Some of the studies involve more than one community, but in each case the focus of attention has been concentrated upon one dominating factor. Thus the studies one by one open up and illustrate such common problems as racial segregation in the rural community, factions in the typical southern mill town, and the changing aspects of religious conflict. Likewise, the microscope is used upon certain specific factors, such as rivalry in leadership, isolation, and retarded economic development. But the chief interest of the author and his students has been to make careful observations upon the unending drama of conflict, adjustment, and disorganization which accompany the cyclic changes at work in all human aggregations.

It goes without saying that such a study could not claim to present a sufficient number of cases to represent all the types of communities to be found in the United States; nor, indeed, could one justifiably expect such a work to present studies which would show various communities at distinctive stages of progress, conflict, adjustment, decline, and disorganization. This running fire of comment on historical conflicts and their end-products in "the tangled web of community life" puts all changes in a new perspective and shows how many communities are adjusting themselves to the uneven rate of disintegration apparent in the old morality. The irrational quality of irritation which results from such friction, and

the bafflement or apathy accompanying the decay of trusted taboos, are here given a fresh circumstantial treatment.

It seems unfortunate that no one of the chapters indicated the general sources upon which the student relied to revivify and reinforce "his own experience and observations in his home community." It is stated that it was "found useful to require the student to write out a brief description of his own community with special emphasis on the conflict situations, instances of successful co-operation, crises in its development, and other features that impress him as possessing real significance," emphasizing still further the fact that only mature students can be expected "to rise above the provincial outlook of their earlier impressions and experiences." The reader is still left without knowledge of the exact steps in the procedure whereby successive refinements were made in the original data; how the skill of promising students was advanced to the point where objective, reliable and relevant data might be distinguished from mere gossip; and what criteria of reliability emerged in this study as pointing to a more scientific use of the techniques and methods of the ethnologists and social psychologists.

In the well-organized bibliography the author has included some general comment on this marked trend; but the opening and concluding accounts on method in the main body of the work would have been improved with the addition of some hints to teachers who wish to follow Professor Steiner's inspiring example, bearing first of all upon how to correct for partial vision, emotional bias, and inadequate evidence; and second, upon the guidance of students engaged in field investigations or part-time employment.—Walker M. Alderton.

POUND, J. PRIESTLY, ED., *Voices of the Age*, (Harper, 1929, 222 pages, \$2.50.)

This volume of sermons, according to the compiler, represents the characteristic utterances of the fifteen foremost leaders in contemporary Christian thinking. The writers were chosen as "the voices" that are most profoundly molding the thinking of both mature leaders and growing students.

The questionnaire method was used to determine who these "foremost leaders" are. A query was sent out to "over one thousand ministers and educators throughout the Christian world—Germany, France, England, etc.," to discover "the men whose prophetic voices were recognized among the leaders themselves." On the basis of six hundred replies "the mind of the leaders" was determined. To probe the minds of "leading students" a questionnaire was sent to sixty-eight representative colleges and seminaries, asking the professors to obtain the judgment of ten leading students. The opinions of the two groups showed considerable similarity. These results were compared and the fifteen selections made.

The persons chosen by this method were:

Harry Emerson Fosdick, Lynn Harold Hough, Dean W. R. Inge, Bishop F. J. McConnell, Fred W. Norwood, Rufus M. Jones, Sherwood Eddy, C. C. Morrison, Ernest F. Tittle, Reinhold Niebuhr, George A. Gordon, Ozora Davis, L. P. Jacks, Henry Sloan Coffin, and Bishop Charles H. Brent.

The problems dealt with in the sermons are also illustrative of the modern preacher-mind. Four of the writers—Fosdick, Tittle, Eddy, Norwood—deal with some aspect of the war-peace situation; one—Jacks—with the rôle of religion in the industrial-machine age; one—Brent—with the problem of Christian unity; one—Jones—with the rôle of religion in the modern family; eight with the more "personal" aspects of religion, such as "The Recovery of Religion as a Personal Experience."

In style and literary quality, these sermons are excellent. Denominational shibboleths are relegated to the background. There is absence of the sectarian spirit which often pervades sermonic material. There is a striving for an interpretation of religion in terms of vital life experience. In content, however, the sermons present nothing of unusual insight into problems and needs of our complex life. Few of these writers reveal any great understanding of what is happening to modern civilization. Not more than one or two of the sermons indicate any wide acquaintance with the insights now available from education, social psychology, psychology, psychiatry, or the natural sciences, regarding the nature of man or our modern social structures and trends. If these men are above the average, it is probable that the majority of Protestant ministers make even less use of such materials.

By the use of the questionnaire to determine the list of "modern prophets," we are surprised that Billy Sunday was not selected. In a similar attempt to discover the ten greatest preachers in America, his name was included. On the other hand, perhaps this accounts for the omission of such persons as Edward Scribner Ames and others who, while interested in conventionally organized church life, are also interested in radical experimentation. If one were to include such "voices," and make the selection on the basis of the total religious field, the words of many brilliant rabbis would undoubtedly be included. Then, too, laymen from the professions as well as the specialized fields of scholarship would have messages quite at variance with the sermons in this volume.—*J. A. Jacobs.*

NEWTON, JOSEPH FORT, ED., *My Idea of God.* (Little, Brown, 1927, 286 pages, \$2.50.)

This is a series of addresses by eighteen eminent thinkers in the field of ethics and religion under the general editorship of the distinguished preacher and theologian, Dr. Joseph Fort Newton of Philadelphia, formerly of the London City Temple and of New York. The list of contributors includes such well known names as Rufus M. Jones, John Haynes

Holmes, Henry Sloane Coffin, and Francis J. McConnell. Each writer sets forth his personal conception of God. The result is an assembling of religious thought as disparate as might be expected from the association together of the thought of men as widely removed in their thinking as J. Gresham Machen and John Haynes Holmes.

The foreword contains a number of staccato sentences that arrest attention: "Only God is permanently interesting. Other things we may fathom, but He out-tops our thought and can neither be demonstrated nor argued down." "God is the First Truth and the Final Reality, and our thought of Him is thought in its longest reach, as experience of Him is the deepest wisdom and peace. . . . For, inevitably, our thought of God determines what we think about ourselves, and our fellows, about life and duty and destiny." "By the same token, if we are wrong about God, we can hardly be right about anything else."

A thoughtful study of these religious essays cannot but broaden the horizon of the reader. He will emerge from the study less sure than before that his conception of God is full orb'd enough; he cannot but be stimulated to fresh thought; he will be more tolerant of other men's views.—*John S. Cornett.*

STRONG, SYDNEY, *We Believe in Immortality.* (Coward McCann, 1929, 193 pages.)

In this little volume there has been brought together, a hundred affirmations of men and women, prominent in all walks of life, concerning their beliefs in immortality. Various religious viewpoints are also represented, including Catholic, Protestant, Jewish, New Thought, and several others.

Some statements are very positive such as that of Mrs. Emma Bailey Speer, who writes, "I believe with all my being—mental, spiritual, physical—in immortality because we are part of God and partake of his nature." Other declarations are more guarded, such as that of Professor Robert A. Milliken, who says, "Concerning what ultimately becomes of the individual in the process, science has added nothing and it has subtracted nothing. So far as science is concerned, religion can treat that problem precisely as it has in the past or it can treat it in some entirely new way if it wishes."

Many of those whose opinions are quoted lay great stress upon instinct and inner conviction as the basis of their belief in life after death. So Clarence Little of the University of Michigan states, "I believe in personal immortality because of a deep inner conviction based upon personal experience. Most of this experience involves relationships of lasting love for other people."

All the statements are brief and to the point and furnish interesting reading as well as affording a fine background against which one can check over his own ideas on the subject of immortality.—*Albert B. Butzer.*

GOLUB, JACOB S., *In the Days of the Second Temple. (Union of American Hebrew Congregations, Cincinnati, 1929, 369 pages.)*

In the Days of the Second Temple covers the period from the Babylonian captivity in 597 B. C. E., to the destruction of the second temple by Titus in 70 C. E. Jewish religious schools are lamentably handicapped by the absence of systematic, graded and pedagogically acceptable texts. This significant volume answers a crying need and will be hailed with enthusiasm by Jewish and non-Jewish educators.

The author is an educator, not an historian. His primary concern is not historical accuracy, though that is present. His purpose is to reclaim and to revivify for the student, young or adult, this neglected and vastly significant epoch of Israel's history. He executes his task admirably. Every latest pedagogic device for gaining and sustaining the attention of the pupil is abundantly utilized—clear and simple language, maps, illustration, and, at the end of each section, a group of project problems and subjects for debate and discussion.

The book is divided into seven sections, dealing with the following problems: "How Did Our Ancestors Re-establish Their State after Their Exile," "Why We Celebrate Chanukah," "How Successful Was the Last Independent Jewish State," "Why the Jewish State Did not Last," "How Did the Jewish Diaspora or Scattering Come About," "How Did the Jews Give Religion to the World," and "How Did the Jewish State Come to an End." The solution of these problems forms the substance of the volume. An extremely happy feature is the author's constant and successful efforts to connect the issues of the past with problems of the present, e. g., contrasting ancient and modern Palestine.

Dr. Golub, though proud of and loyal to his Jewish heritage, is completely free from arrogant nationalism. The Jews are held as much responsible for the Maccabean war as are their opponents. Delusions about Jewish superiority are absent. The religious uniqueness of Israel, the spiritual and ethical content of the message of its prophets and sages, the contributions this ancient yet ever modern people has made to the religious and moral life of the race, are always emphasized as the only distinction of the Jew and Judaism.

The Christian reader will, of course, center his attention and interest on that section dealing with Jesus, and characteristically entitled "How Did the Jews Give Religion to the World." The author presents the liberal Jewish attitude towards the founder of the Christian religion, with which Christian liberals are familiar, and which many share. The discussions of the doctrinal and practical differences between the Sadducees and the Pharisees should prove illuminating and help eliminate the multitudinous misconceptions still prevalent among groups that should know better.

Dr. Golub has performed a service for which all teachers, particularly Jewish, will be ex-

tremely thankful. The book is printed on fine paper, and bound most attractively. It should and will find a choice place in the schools and libraries of our synagogues and churches.—*Theodore N. Lewis.*

TRUXAL, A. G., *Outdoor Recreation Legislation and Its Effectiveness. (Columbia, 1929, \$3.50.)*

This book represents a painstaking, open-minded study of legislative provisions for public outdoor recreation in the United States, and of the social significance of organized recreation activities as they relate to youthful behavior. It is really two distinct studies: (1) a recreation legislation analysis and (2) a scientific exploration. The field covered in the first part of the book is the United States, and that of the second part is the Borough of Manhattan in New York City.

Part One is a useful collection of facts and observations for those interested in promoting legislation for public recreation. Part Two provides data and deductions for those dealing with problems of juvenile delinquency.

"No apologia" says the author in the Foreword, "is necessary for undertaking a study in the field of public recreation. It has taken its place, and rightly so, among those subjects which are of concern to the sociologist. The phenomenal growth of so-called commercial recreation, notably, the moving pictures and professional sports, has centered popular attention on the problem of providing leisure-time activities for all of the people. The industrialization of our civilization with its concomitant, the shortening of the working day, has led to two important sociological situations. In the first place, it has made possible the concentration of the people in urban centers; in the second place, it has created the problem of having provided the masses with increased leisure for which they were uneducated and unprepared. It was but natural and inevitable that this new situation would be seized upon by commercial interests, and the moving-picture industry together with the promoters of large-scale professional athletic contests have 'cashed in' on the new conditions. Only in recent years has there been an effort made to provide in or near urban centers public recreation spaces for the use of the people. And the movement had not gone far before it became apparent that what was needed so much as providing the actual spaces was a slow process of educating the people to prefer participation in recreational activities to watching from the bleachers others perform.

"This may well account for the fact that the movement to provide outdoor recreational facilities for children has attained greater proportions than the public provision for adult recreation. Children can be induced, with the proper environmental stimuli, to play. Adults, to whom leisure time is a new acquirement, must be educated to play. The community-center movement, the community forum, the

provisions made by industries for recreational activities for their employees, are ways in which the adult problem is being met. But the chief emphasis of the recreational movement has been centered on the children. It is they who will feel in the next generation the full impact of urbanization, industrialization, and leisure time."

Mr. Truxal had access to complete and authentic records on the subjects studied, and he has been careful to state the sources of his information and the methods followed in the

study. His observations and conclusions are therefore open to checking by any who may care to do so.

This book should prove a useful addition to the limited literature on these subjects.—*Lee F. Hamner.*

THORNDIKE, EDWARD L.; BREGMAN, E. O.; TILTON, J. W., AND WOODYARD, ELLA, *Adult Learning.* (Macmillan, 1928, 335 pages.)

(See article by Jordan True Cavan in this issue of *Religious Education.*)

BOOK NOTES

BENEDICT, A. L., *Why We Are Men and Women.* (Allen Ross, New York, 1929, 270 pages, \$2.60.)

This book gives a statement of theories, old and new, regarding the differences between the sexes and the determination of sex. Bibliographical references fail to include some recent studies that throw light on the subject.

BERKHOF, L., *The Assurance of Faith.* (Smit-ter Book Company, 1928, 86 pages.)

The author states his belief in assurance of salvation and the foundations for such a belief, in the effort to counteract the statement of the Modernists who assert that "the whole question of personal assurance . . . does not fit in at all with the advanced thinking of the present age."

BOAS, RALPH AND LOUISE, *Cotton Mather.* (Harper, 1928, 271 pages, \$3.50.)

This is a treatise on intolerance, which should be read with the consciousness that the authors are perhaps out of sympathy with any degree of intolerance. The style is good. It is vigorous, colorful, and analytical.

BUNTING, JOHN S., *Prayers for the Way.* (George W. Jacobs Co., Philadelphia, 1928, 35 pages, \$1.00.)

This book contains a short collection of prayers which might be characterized as heart cries to God for his unfailing help.

COFFIN, JOSEPH H., *The Soul Comes Back.* (Macmillan, 1929, 207 pages, \$2.00.)

Any student concerned about religion, tradition, prayer, immortality, faith, spiritism, heaven, hell, education, conversion, behaviorism, or evolution will discover these subjects and problems dealt with in this book in a manner that is unbiased and intelligent.

The author says that there is a renewal of interest in recent years upon the part of some psychologists and philosophers in the soul—the soul is coming back. He does not discuss the soul as a separate entity from the body or personality, but as a part of the entire makeup of

the individual, taking into consideration the past, present and future of the person's life.

DEARBORN, F. R., *The Road to Citizenship.* (Ginn, 1928, 154 pages.)

This book for primary children is comprised of a large number of the common conduct situations of children, involving such things as courtesy, kindness, honesty, health. Some of the situations are presented in story form, some as questions for class discussion, others as problems with the solution unstated in order that the children may arrive at a group decision. The book seems a promising starting point for formal character training with little children.

C. H. DODD, *The Authority of the Bible.* (Harper, 1929, 300 pages, \$3.00.)

This popular and interesting treatment of the religious experience reflected in the literature of the Old and New Testaments is an attempt to ascertain empirically wherein the authority of the Bible rests. The author draws widely from the history of religions in general in order to provide an historical setting for his material and has produced an informing and valuable work for that ever enlarging group for whom an undiluted orthodoxy is unacceptable.

At the beginning of his work the author disowns apologetic methods, but one is soon aware that this applies only to those elements of biblical tradition that are particularly unacceptable to the moderately informed modern.

The authority of the Bible is found to rest in the inspiration of original genius, in the appropriation of inspired ideas by the whole community, and finally through the life of one hailed by his followers as the wisdom of God incarnate. And yet the Bible is not the "last word" but the "seminal word" out of which new apprehension of truth springs in the mind of man.

The author's language suggests familiarity with psychology and some aspects of the social sciences, but he has not seriously used either their methods or their findings.

EDDY, SHERWOOD, *Sex and Youth*. (Doubleday Doran, 1928, 102 pages, \$15.)

This pamphlet is a product of the present situation among college students. It is a frank facing of the sex problem, with suggestions as to a wholesome solution.

ENTWISTLE, MARY, *Children of the Chief*. (Friendship Press, 1928, 76 pages, \$40.)

Eight brief stories for children relate simple experiences of a group of African children with missionaries and a mission school.

FENNER, MABEL B., *God's Good Gifts*. (United Lutheran, 1928, 180 pages.)

This is a textbook for religious education in weekday schools, planned for the primary grade, and comprised of stories from the Bible.

GOWAN, HERBERT W., *The Psalms, or The Book of Praises*. (Morehouse, 1929, 473 pages, \$3.00.)

Aside from being a new transcript and translation arranged strophically and metrically, the book is useful to the general public in that it discusses the principles of Hebrew poetry, and the growth and use of the Psalter.

HAMMOND, WILLIAM E., *The Dilemma of Protestantism*. (Harper, 1929, 150 pages, \$2.00.)

This book is primarily interested in the path the non-attending Protestant has traveled up to the present and in asking the further question, where is he going? The author gives a clear statement of the various stages of thought beginning with Luther and the Bible, the development of the right of private judgment and the extremes to which justification by faith have led us. He sees no positive hot spot in Protestantism today which will unite the church.

The book paints a very discouraging picture of the general action and thinking of Protestantism, but closes with brighter suggestions concerning a way out.

HOUGH, LYNN HAROLD, *Imperishable Dreams*. (Abingdon, 1929, 254 pages, \$1.75.)

Dr. Hough is probably one of the best read ministers in the United States. *Imperishable Dreams*, a compilation of twenty-two of his sermons, reflects the author at his best. For those interested in sermons, this volume from the viewpoint both of style and of content will be of real interest. These sermons indicate the problems and challenges that have appealed to the author as he has sought to interpret modern life to audiences in Detroit, Mansfield College, Oxford, London and elsewhere.

HUGHES, RUPERT, *We Live But Once*. (Burt, 1927, 285 pages, 75 cents.)

In this story a young woman falls in love at sight with a man, unfortunately, married. In due course of time the wife (who is of inferior quality) is induced to consent to a divorce.

ROBERT J. HUTCHEON, *Frankness in Religion*. (Macmillan, 1929, 306 pages, \$2.50.)

If that strange, elusive person, the modern educated man, who wants to be religious but cannot take the ecclesiastical hurdles that block his pathway to a spiritual home, still exists and is as numerous as our theological olympians imagine him to be, then *Frankness in Religion* by Professor Hutcheon of Meadeville Seminary, is just the medicine he needs. Similarly, "the open-minded minister," foolishly trying to fight the Philistines in Saul's armor, will be shown that a policy of dogmatic disarmament is the way to victory.

Fortunately, however, the author who announces a hackneyed text and proceeds in his introduction to threaten us with a ponderous sermon on the not unfamiliar subject of "Religion Without Revelation" does a vastly bigger and better thing than his avowed purpose. The intelligent laymen and the openminded ministers, who need to be beguiled into thinking things through, soon drop out of the picture and with them vanishes that paternal tone which threatened to spoil a really significant, scholarly, and most interesting work.

What Professor Hutcheon gives us in this book is really a preface to religion. The reviewer feels that a less profuse style, a greater economy in the use of impressionistic generalizations, and a more rigorous pruning of the material would have been very much better, especially in these days when the thinking people, to whom a book like this is addressed, think fast and are easily discouraged. In this case that would be a pity, for the best wine in *Frankness in Religion* is kept until the last.

HUNTING, HAROLD B., *Pioneers of Goodwill*. (Friendship Press, 1929, 142 pages, cloth \$1.00, paper \$75.)

This book contains a series of stories, simply told for children, of a number of home missionaries and the work which they did.

JOHNSON, MARRIETTA, *Youth in a World of Men*. (John Day, 1929, 305 pages, \$2.05.)

In this volume, Mrs. Johnson, whose experimental school in Fairhope, Alabama, has for years attracted the attention of American and European educators, outlines the educational principles underlying her work, and gives a comprehensive survey of the needs and aims of education. She claims for the child the opportunity to use his native endowment to highest advantage, and to engage in wholesome activity suited to his stage of development.

KIRKLAND, WINIFRED, *The Great Conjecture, Who Is This Jesus?* (Holt, 1929, 132 pages, \$1.25.)

Miss Kirkland, radiating the atmosphere of aggressive activity, effort, and adventure of the American woman, attempts to explain the spiritual camaraderie she has achieved with the

Jesus of history and the Christ of resurrection in our modern crucible of skepticism, science, and social confusion. The book is an account of a personal experience with him who proved to her to be "an inescapable Galilean."

LOBINGIER, JOHN LESLIE, *Youth and the World Outlook.* (Pilgrim Press, 1929, 64 pages.)

Thirteen studies are presented for use in a three months' period in a church school class or a young people's society. The book has for its objectives the following: to Christianize our everyday experience and to stimulate growth into a finer experience of world service; to give a clear understanding of the modern viewpoint toward missions; to give a more definite sense of purpose for our own lives and for our own groups; to develop participation in many kinds of service.

The course deals with certain attitudes, prejudices and convictions regarding missions, the peoples of other nations, colors and creeds.

MACKENZIE, KENNETH, *The Faith of the Church.* (Mowray or Morehouse, 1929, 231 pages.)

This book is written for laymen who attend the Anglo-Catholic church. The author attempts to make the great ordinances of the church at home in the modern world, with only partial success. It is, however, a stimulating exercise to grapple with the problem of another viewpoint in the interpretation of religion.

MARTIN, EDWIN MOORE, *They Knew Jesus.* (Funk & Wagnalls, 1929, 343 pages, \$2.50.)

This is a book of seventeen sermons, each of which deals with the impression made by Jesus upon some individual who knew him personally. It is an attempt to picture in intimate terms the power of Jesus' personality in its influence upon his contemporaries. Many interesting facts are presented for readers unacquainted with the biblical narratives; but the use of the uncritical method throughout, the wholesale acceptance of miracle as objective fact, the failure to grasp the problems of a real historical study of Jesus or to show any new insight into his teaching or personality limit the usefulness of the volume to those dominated by traditional theological interests.

MEYER, FULGENCE, *Helps to Purity.* (St. Francis Book Shop, Cincinnati, 1929, 90 pages.)

This book, written from the Catholic point of view, gives instruction on sex knowledge and conduct for the adolescent girl.

MILLER, W. H. B., *Sweetest Stories Ever Told.* (Pacific Press Publishing Association, Mountain View, Calif., 1927, 91 pages.)

These stories of Jesus are for teachers to use with little children.

MORROW, HONORE, WILLISIE, *Splendor of God.* (Morrow, N. Y., 1929, 376 pages, \$2.50.)

In this biographical novel is told the story of

Adoniram and Ann Judson, missionaries in the early nineteenth century to Burma. It is interestingly written and gives an excellent picture of the difficulties against which the missionaries worked, of disease, superstition, and a well organized religion.

MUKERJI, DHAN GOPAL, *Devotional Passages from the Hindu Bible.* (Dutton, 1929, 57 pages, \$2.00.)

This small volume is an attempt to make known to people generally the particularly beautiful passages from the Upanishads, a part of the sacred scriptures of the Hindus.

MUSSOLINI, BENITO, *My Autobiography.* (Scribners, 1928, 318 pages, \$3.50.)

This is a delightfully fine statement of the situation in Italy as Mussolini sees it and of his relation to it. No idealism bothers him. He has no tolerance for opposition. The trend under him is toward medieval nationalism, whose strength is the unthinking power of the mass. These things are stated without malice. The book is written in a pleasing style and is easily read.

NORDGREN, RUBY PATTON, *Beginners' Course in the Sunday School, A Manual for Teachers and Parents.* (Augustana Book Concern, 1927, 240 pages.)

A brief discussion of principles is followed by complete lesson plans, including hymns, Bible lesson stories, pictures, and so forth. The book is planned for children of kindergarten age.

POTTS, FRANK E., *Petruck, Prayer-to-God.* (Kahoe and Company, Yellow Springs, Ohio, 1929, 64 pages.)

A number of brief episodes from birth to death relate the life of a man given to prayer and visions, who, after saving a woman from her love affairs, is crucified by a mob which believes him guilty of mistreating her.

PUTNAM, GEORGE HAVEN, *Abraham Lincoln, The Great Captain.* (Oxford, 1928, 32 pages.)

This lecture, delivered by George Haven Putnam at Oxford on May 7, 1928, is based entirely on personal reminiscences and presents several interesting sidelights on Lincoln's life and times. Of particular interest is the account of Lincoln's visit to New York City, prior to the Republican Convention, when he was nominated for the presidency. Reference is also made to the proposal of Mayor Wood of New York City, who, at the beginning of hostilities between the North and South, suggested that the city of New York form itself into an independent city state under the unique name of Tri-Insula. The concluding part of the lecture shows how deeply the Union soldiers were affected by the news of Lincoln's tragic and untimely death.

RAVEN, CHARLES, E., *A Wanderer's Way.* (Holt, 1929, 220 pages, \$1.75.)

Here is a minister in the Church of England who could have been a great professor of philosophy, a leading scientist, or an outstanding educator in other realms. He chose his life's work (ministry) because he could not do otherwise. Many factors enter into that choice, the leading ones being his contacts with the poor boys of Liverpool (in whom he saw real religion) and his visit to an old-time friend who revealed to him Jesus as the ever-present friend. Here is what he says about his desire to serve: "The first conscious desire to serve came to me, as it has come to multitudes of others, from contact with poverty. . . ." Referring to his club of boys, "Here was the real church, alive with love as it had been in the days of the Catacombs; buried among the outcasts, scorned by the wise and wealthy. . . ."

His religion is thoroughly scientific and modern and yet ultimately a personal experience which is not argumentative but interpretative. He is not interested in the church because of its ritualism and machinery but in religion because of its love, joy, peace—long suffering.

He speaks of God and Jesus as intimately as he does of his beloved wife—"There are a few things so abundantly confirmed," he says, "so congruous to all that I know and do that of them I can say 'I am sure.' Jesus is of them all to me the most secure. . . ."

Such a glimpse into an outstanding minister's life is indeed inspiring to the majority of us today.

The book bears reading.

REILAND, KARL, *The World's Mirage and Other Observations.* (Holt, 1929, 193 pages, \$1.75.)

In this book is collected a disconnected series of editorials from the pen of the author in his church bulletin, covering a varied range of the everyday thought-life of a congregation of church people. Written with a gentle charm and pleasing phraseology, the book can be recommended for the private reading of uncritical individuals who seek direction in their meditation and daily thinking. It can be used by church workers and busy leaders in opening meetings of small groups at which the reading of a brief article is desirable. It contains the philosophy of a modern churchman sensitive to spiritual attainments and human values.

RICHARDSON, FRANK HOWARD, *A Doctor's Letters to Expectant Parents.* (The Parents Magazine or Norton, 1929, 118 pages, \$1.75.)

This book, full of usable advice for parents expecting a new child, is written in a personal fashion that invites reading. It covers particularly the psychological phases of the experience.

SHANKLIN, IMELDA OCTAVIA, *What Are You?* (Unity School of Christianity, 1929, 166 pages, \$1.00.)

This is a metaphysical statement of personality and relationship to God, with evidence of a very superficial knowledge of modern psychology or religious philosophy.

SHEPPARD, H. R. L., *The Human Parson.* (Morehouse, 1929, 96 pages, \$1.00.)

This work has an English background. It is written for the purpose of acquainting young men with the opportunities and values of the ministry as a profession. The author reveals the need for men who can live the life of the Master, and do it without any impression of artificiality. He discusses briefly several of the most vital phases of the minister's work, such as his intimacy with Jesus, his daily task, his preaching, and his home life.

STEVENSON, RUTH C. P., *Big Thoughts for Little Thinkers.* (Gorham Press, 1929, 50 pages.)

There are some philosophies one has little right to criticize as they are outside the thought world of the one passing judgment. Such is the case with this book. For those who know all about the different worlds and the many reincarnations of the soul this book may have real appeal, but to the average person it is a blank.

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Winter Quarter begins January 2, 1930. For information regarding expenses, remunerative work and scholarships, write

DEAN SHAILER MATHEWS
Divinity School University of Chicago

STONE, KATHRYN E., *Music Appreciation Taught by Means of the Phonograph.* (Scott, Foresman, 1922, 175 pages.)

A course in music appreciation for grades one through eight has been worked out, with instructions for the use of phonograph lessons and records appropriate for each grade. Questions for discussion are included. The book has suggestions for the church school which wishes to increase music appreciation among children.

TALBOT, NEVILLE S., *The Riddle of Life.* (Longmans, Green, 1929, 110 pages.)

A former generation felt the world was too wicked to be saved. Many men in our generation feel the terrible weakness of humanity and much of the seeming unfriendliness of nature and yet feel God must have some good purpose for the race. The author of this work attacks that problem with great earnestness, giving a vivid description of the sins and cruelties of our world and then showing how he believes Jesus gives us a working solution for these evils. Whether he has given the best possible answer to the riddle or not, one would hardly want to say. That he has dealt with it in a clear straightforward fashion which will call forth thinking, no one will deny.

TAYLOR, G. W., *Finding God.* (St. Christopher Press, 1929, 212 pages, \$1.50.)

This book covers a vast field of ancient folk lore and customs. It will be of value for young people seeking an introduction to the stories and customs of the early races. It scarcely goes deeply enough into the meaning of these customs and their subsequent growth to pass under the title, *Finding God*. It is a book with two rather distinct divisions, the first dealing with how men thought of their world and the second with stories told by these people on the subject of origins. It covers the main peoples and religions of the world.

THORNDIKE, E. L., and WOHLFARTH, JULIA H., *Growth in Spelling.* (World Book Company, 1929, Book I, 120 pages, Book II, 152 pages.)

A text-book in spelling for grades one through eight.

VAN LOON, HENDRIK, *Man the Miracle Maker.* (Liveright, 1928, 252 pages, \$3.50.)

In typical Van Loon style the author presents a worthy picture of the world in which we live, giving a new appreciation of the significance of man. Beginning with preliterate society, the author pictures in rapid and brilliant form the advances man has made. He concludes with the modern status of civilization. One of his chapters, "From Skin to Sky-Scraper," is a description of the long struggle for protective coverings. He begins with the rough fur of the wild animals and tells of the process of tanning. Then come dwelling places, like the caves of the rocks, the adobe huts, the summer home and the modern city house. Refinements also are needed, like the heating plants of the old Romans, our more recent open fires and hearths, and now the electric grate and our modern heating systems.

The third chapter deals with the achievements of the hand. He pictures the rough stick and stone instruments of the savages. Then he describes the search for the hammer and the saw, the various instruments for digging, the power of the tractors, the use of ropes, the ability to extend the hand, through the person of the diver, even to the bottom of the sea. Out of this beginning came such developments as the ancient aqueduct, the basket, the door lock, the castle, cannon, and our modern machine age, with which we are all familiar.

This is enough to indicate the unusual skill of the author in developing his other chapters. The next one is "From Foot to Flying-Machine." Then comes "The Thousandwise Varied Mouth." Other brief chapters on the nose, the ear, and the eye, bring the book to a too sudden close.

WIND, G. L., *Rex Amoris, A Romance of the Time of Christ.* (Concordia, 1928, 144 pages, \$1.75.)

The story is interestingly told of the eagerness for a deliverer from the Roman yoke on the part of the Jews, of their expectancy of a military leader, and their disappointment when the King of Love came. A romance is woven into this background.

Books Received

American Library Association, *Papers and Proceedings of the 51st Annual Conference.*

Ashby, M. K., *The Country School.* Oxford University Press.

Association Papers, *Statement Regarding Religious Work of Y. M. C. A.'s in Orthodox Countries or with Orthodox Peoples.* Associated Press.

Berg, M. K., *More Primary Worship Programs.* Doubleday, Doran.

Blashfield, C., *Worship Training for Primary Children.* Methodist Book Concern.

Bode, B. H., *Conflicting Psychologies of Learning.* Heath.

Booth, H. K., *The Bridge between the Testaments.* Scribners.

Bower, W. C., *Religious Education in the Modern Church.* Bethany Press.

Brown, W., *Science and Personality.* Yale.

Burton, M. E., *Mabel Cratty.* Woman's Press.

Cairns, D. S., *The Faith that Rebels.* Doubleday, Doran.

Calverton, V. F., *The Bankruptcy of Marriage.* McCaulay.

Calverton, V. F., and S. D. Schmalhausen, Editors, *Sex in Civilization.* McCaulay.

Chicago Principals' Club, *Educational Measurement.* Fourth Year Book, 1929.

Colvin, S. S., and Bagley, W. C., *Human Behavior.* Macmillan.

Colwell, N. P., *Medical Education, 1926-1928.* U. S. Gov't Printing Office.

Converse, B. H., *Little Kin Chan*. Friendship.
 Copenhaver, L. S., *Short Pageants for the Sunday School*. Doubleday, Doran.
 Eddy, S., *Am I Getting an Education?* Doubleday, Doran.
 Elson, J. C., *Community Recreation*. Century.
 Ferguson, E. M., *Teaching Christianity*. Revell.
 Fisher, D. C., *Self-Reliance*. Holt.
 Hamilton, C. V., *A Research in Marriage*. Boni.
 Harkness, G., *Conflicts in Religious Thought*. Holt.
 Hiller, E. T., *The Strike*. University of Chicago Press.
 Holloway, W. J., *Participation in Curriculum Making as a Means of Supervision of Rural Schools*. Teachers College, Columbia University.
 Home Demonstration under the Smith-Lever Act, 1914-1924. U. S. Gov't Printing Office.
 Horn, L. J., *Principles of Elementary Education*. Century.
 Hudelson, E., *Class Size at the College Level*. University of Minnesota Press.
 Huestis, C. H., *Sunday in the Making*. Abingdon.
 Kantor, J. R., *An Outline of Social Psychology*. Follett.
 Keyser, C. J., *Pastures of Wonder*. Columbia University Press.
 King, C. L., and Barnard, J. L., *Our Community Life*. Winston.
 Kirkpatrick, C., *Religion in Human Affairs*. Wiley.
 Klausen, J., *Jesus of Nazareth*. Macmillan.
 Koos, L. V., *The Questionnaire in Education*. Macmillan.
 Landis, Benson, and Frame, N. T., *A Decade of Rural Progress*. University of Chicago Press.
 LaRue, D. W., *Mental Hygiene*. Macmillan.
 Lloyd-Jones, E. McD., *Student Personnel Work at Northwestern University*. Harper.
 Lorimer, F., *The Growth of Reason*. Harcourt, Brace.
 Magoffin, R. V. D., and Davis, E., *Magic Spades, the Romance of Archaeology*. Holt.
 May, G., *Marriage Laws and Decisions in the United States*. Russell Sage.
 McLean, R. N., and Crawford, M. L., *Jumping Beans*. Friendship.
 Merriam, C. E., *Chicago—A More Intimate View of Urban Politics*. Macmillan.
 Miller, G. A., *Restlessness and Reality*. Abingdon.
 Milliken, V. G., *The Friendly Light*. Abingdon.
 Moody, M. O., and Westbrook, E. M., *A Survey of Agencies Working with and for Children*. Research Service Bulletin No. 7. International Council of Religious Education.
 Orchard, W. E., *The Present Crisis in Religion*. Harper.
 Owen, R. D., *Principles of Adolescent Education*. Ronald Press.
 Program of Work for Sunday Schools of the D. Type, E. Type, C. Type, B. Type. Methodist Episcopal Church, South, General Sunday School Board.
 Rainey, H. P., *Public School Finance*. Century.
 Recent Economic Changes in the United States. Report of Committee on Recent Economic Changes of the President's Conference on Unemployment. McGraw-Hill.
 Rittelmeyer, Friedrich, *Behold the Man*. Macmillan.
 Ross, F. A., Fry, C. Luther, and Sibley, Elbridge. *The Near East and American Philanthropy*. Columbia University Press.
 Sailer, T. H. P., *Christianity's Supreme Issues*. Missionary Education Movement.
 Schermerhorn, W. D., *Beginnings of the Christian Church*. Methodist Book Concern.
 Schlippe, P. A., *Do We Need a New Religion?* Holt.
 Schwartz, J. A., *From Then Till Now*. World Book Co.
 Shaver, E. L., *Programs for Teachers' Meetings*. Pilgrim Press.
 Shaver, E. L., and Stock, H. T., *Training Young People in Worship*. Pilgrim Press.
 Sheehy, M. S., *Problems of Student Guidance*. Dolphin Press.
 Shideler, E. H., *Group Life and Social Problems*. Holt.
 Simms, M. P., *The Bible From the Beginning*. Macmillan.
 Sinclair, P., *Boston*. Boni, 1928.
 Snowden, J. H., *Outfitting the Teacher of Religion*. Macmillan.
 Stapledon, W. O., *A Modern Theory of Ethics*. Dutton.
 Stauffer, M. T., *World Missions as Seen from Jerusalem*. Missionary Education Movement.

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 Tanner, J., *Intelligent Man's Guide to Marriage and Celibacy*. Bobbs-Merrill.
Temperance Education in American Public Schools. American Issue Publishing Co.
 Thorndike, E. L., and Gates, A. L., *Elementary Principles of Education*. Macmillan.
 Titchener, E. B., *Systematic Psychology: Prolegomena*. Macmillan.
 Valentine, C. H., *What Do We Mean by God?* Macmillan.

Van Doren, M., *An Anthology of World Poetry*. Boni.
 Van Wagenen, M. J., *Comparative Pupil Achievement in Rural, Town and City Schools*. University of Minnesota Press.
 Weber, Herman C., *Evangelism*. Macmillan.
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 Woodson, C. G., *African Myths*. Associated Publishers.
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